

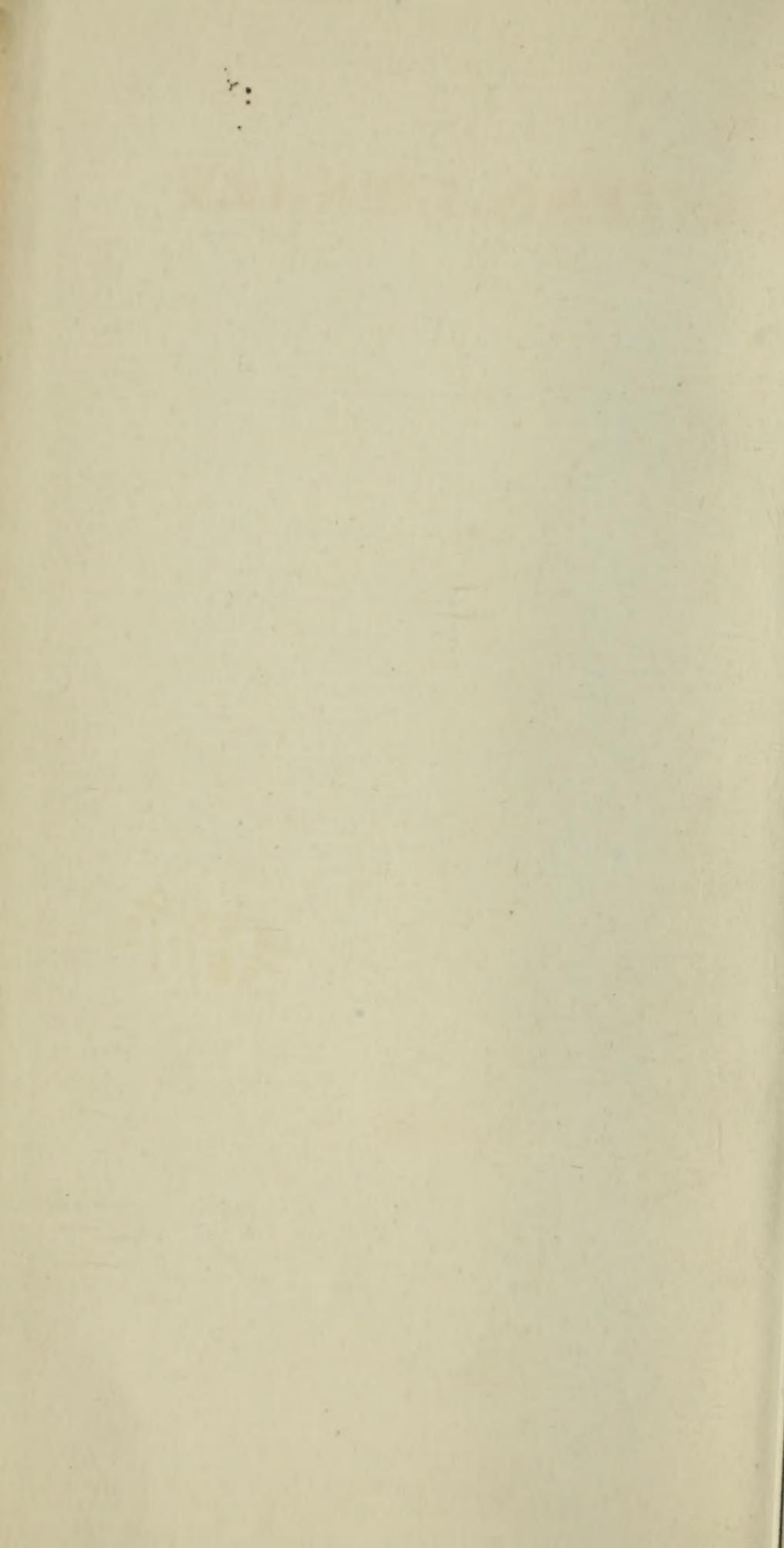
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V. C. SCOTT O'CONNOR

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BY

V. C. SCOTT O'CONNOR

AUTHOR OF "THE SILKEN EAST"

WITH TWO CATALOGUES OF ITS PERSIAN AND
ARABIC MANUSCRIPTS COMPILED BY
KHAN SAHIB ABDUL MUQTADIR
AND ABDUL HAMID

GLASGOW

12-8610
25/11/21

PRINTED AT THE UNIVERSITY PRESS BY
ROBERT MACLEHOSE AND CO. LTD.

MDCCCCXX

MR. SCOTT O'CONNOR

has also written the following books :

THE SILKEN EAST: a Record of Life and Travel in Burma.

MANDALAY and other Cities of Burma.

TRAVELS IN THE PYRENEES.

THE SCENE OF WAR: personal impressions of the Great War in France, Italy, Greece, Macedonia, Egypt, the Sinai Desert and the Mediterranean.

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This First Edition consists of 1000 copies

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1920

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NOTE—*These coloured plates have been reproduced from paintings expressly made for this book by Rameshwar and Mahabir, the descendants of a long line of Artists of Patna. They are faithful copies made on the spot from the priceless originals in the Library.*

DEDICATED TO
LORD HARDINGE
OF PENSHURST

FOREWORD

The first part of this little volume has no greater purpose than to lead the Enquirer gently by the hand into an enclosed garden of precious things, of whose existence he might otherwise be unaware.

In the second part the Scholar, already informed, will find awaiting him two learned guides to assist his labours.

To the Munificent it suggests an opportunity of augmenting the treasures of the Library from their own collections, or of assisting, if they will, in the publication of some of its unique manuscripts. To the Traveller abroad in India it offers the chance of adding a fresh experience to the many that await him in a country that has long cherished the custom of veiling its beauties from the common gaze.

To the city of Patna the Compiler offers it in acknowledgment of two happy winters spent there, and of many pleasant hours passed in the company of the volumes therein described.



KHUDA BAKSH

PART I

THE Khuda Baksh Library, or to give it the modest name it bears in the Trust Deeds drawn up by its Founder, "The Patna Oriental Public Library," is one of the finest collections of Moslem literature in the world.

It is lodged for ever, in so far as a man's wishes can shape the future, in the City of Patna, which, for twenty-five centuries, has looked with varying fortunes into the face of Time ;—Patna, the city of Asoka, the benevolent Emperor, who tried to rule his world with love ; of his grandfather Chandragupta the adventurer, who learnt from Alexander retreating from the shores of the Hydaspes, the secret of eastern Empire ; of Megasthenes, the Envoy, who lavished upon it eight years of his life, giving to the Europe of his time a reasoned and vivid account of the life of an Indian city three hundred years before the birth of Christ.

And here in its lanes, before it became a city, and while its builders were yet at work upon its foundations, men saw and looked upon the sorrowing Buddha as he passed to and fro

upon his quest through this Middle Land, that is still held sacred because of him by four hundred millions of men.

The Library is thus happy in its environment. It is not less distinguished in its character, for it enshrines the memory of vanished scholars and of vanished kings ; of lost causes ; of a culture that though it be dying now, or nearly dead, has in its time profoundly influenced the world, inspiring some of its great masterpieces, from Cordova to Delhi ; nay, which still continues to foster, though alas ! less and less, a school of manners unsurpassed for its distinction and charm ; to produce types of the most perfect courtesy.

It embalms, at their best, for those who care to know about them, the ideals of the old Moslem world.

Here then in this ancient place, upon the edge of a storied river, there are now gathered together as into a safe harbourage at last, these remnants of a once-mighty fleet, that put forth its sails of purple and vermillion and gold to the breeze of a Sultan's pleasure, and carried the pride of Emperors, more stately in their day than any the world has known.

Here is no hyperbole, though some warmth of imagery may well be pardoned in dealing with so rich an oriental theme. For in truth there is nothing in the world to surpass the exquisite calligraphy, the enamelled gold, the priceless miniatures, the colours of *lapis-lazuli* and vermillion, of indigo and scarlet, green, purple, cinnabar, and saffron, of some of these

illuminated pages ; nothing more touching in its way than the simplicity with which they are lodged ; more human, than the vicissitudes through which they have borne their part ; now as the only volume of some poor scholar of Damascus or *El Azhar* ; now as the gift of an Emperor to a King ; now as the *nazar* of some *Khan-i-Khanan*, or Grandee of his Court to the Great Moghul ; now as the revealer of Fate to a Monarch in distress and profound uncertainty of mind ; now as the serious plaything of some exquisite and jewelled Princess, herself like so many of her race, a Poet of more than passing fame ; now as part of the spoil of Victory, seized by the Conqueror,—with such other things as women and jewels and cloth of gold—while yet the vanquished owner lay new in his grave ; now the last treasure of a decaying court, stolen, secreted, passed on from hand to hand, wet by the rain, consumed by the white ant, and the worm that lives upon fine pages ; sold it might be to feed a hungry family ; and now at last—till their cycle of repose is completed and a fresh dispersion begins —gathered together into this their place of rest.

Of the formal history of this collection there is this to tell. In the early years of the nineteenth century, when the Moghul Empire was fallen into the dust, and the British peace—a little apt to be under-valued now—was settling in its quiet majesty upon the land, there lived in North Bihar a Moslem gentleman of the

name of Mohamed Baksh, of a family given to letters and the law. One member of it assisted, it is said, in compiling the Institutes of Aurangzeb, the Fatawa-i-Alamgiri ; and Mohamed Baksh, scholar and poet, devoted himself in the leisure moments of his career as an Advocate to the acquisition of Oriental books, of which he left a brave company of fourteen hundred to his son Khuda Baksh, the Founder of the Library. Three hundred of these had come down to him from his ancestors, the residue were added by himself. It was the last request of old Mohamed Baksh, made upon his death-bed, that these should not be dispersed ; but rather that they should become the nucleus of a great collection that might foster the cause of Oriental learning,—somewhat shattered now by the frontal assaults of Macaulay and the more pervasive influence of the English tongue—in his city of Patna. The son, with no other patrimony than these volumes, fulfilled his father's wish. In the pursuit of his career as an Advocate and as a Judge, he met many men, he travelled extensively over India. The great cities of Delhi, of Hyderabad, of Lucknow, were familiar to him ; his fame as a collector spread amongst the owners of treasured books. The Moslem East outside the borders of India was beyond his circuit ; but where there is a will there is a way, and the ardent soul in the pursuit of its ideals knows no frontiers. Khuda Baksh did not hesitate to entice away from a neighbouring Prince one of the most accomplished

of his book-collectors, and to employ as yet another emissary in the cause upon which his heart was set, an Arab, who, for eighteen years went about ransacking the Libraries of Cairo, of Damascus, of Beirut ; of Arabia, of Egypt and of Persia—bringing back every now and then to his master, like a good retriever, the winged manuscripts as they fell into his grasp.

It is indeed at this stage that the familiar and common process of his acquisition becomes transmuted from the mere matter-of-fact, into that which has the charm and flavour of Romance. The reminiscences of this Arab seeker after books, had they been written with fidelity, might now be reckoned amongst the most lively and entertaining of personal memoirs. For neither was he himself, nor was he the agent of, a rich man. His salary upon these adventures never exceeded forty pounds a year. It must have been to the arts of persuasion, of intrigue, of *souplesse* ; (not to speak of the hardihood that triumphs over mere difficulties of conscience) ; to infinite patience and research, that this envoy of letters trusted for the successes he achieved. For a parallel to his labours one must go back to Europe in the Middle Ages, to some of those hagiologies in which there is enshrined the record of the migrations of saintly bones. I am reminded of one, I know so well, which tells with a pious and holy satisfaction of the rape of the relics of a Provençal Bishop from the sanctuary in which they lay, for the benefit of a Catalan Abbey, by

a party of monks and men-at-arms, especially commissioned for the purpose ; and indeed where the end was deemed so worthy no one was ever troubled very much with anxious scruples over the means. A King of Burma about the time of the Norman Conquest made war for a copy of the Tripitaka, and, so changed the history of his world ; and to this day our gallant neighbours over the Afghan border will kill and enshrine their village Saint rather than run the risk of losing his sacred bones, in the event of his migration.

The Founder's sons relate with a dash of pride not unmixed with humour, that many of the manuscripts in this Library were stolen. The love of letters, it is said, carried both the Founder of the Library and his emissaries with an impetus that was stayed by no scruples, over the fine—and shall we say the trivial ?—line that divides one man's property from that of another.

However that may be, the volumes are here ; they are an admirable collection ; they are the glory of the city of Patna ; and it is a fact that their last owner died a poor man, that he lavished his fortune upon their acquisition and upon the elegant building in which they are stored, and that he left them for ever as a gift to his countrymen. Much may be forgiven to piety of this kind ; and indeed it is doubtful if such a collection could ever have been brought together, without some such mystic impulse in the collector and his associates, as this.

The Librarian, one is told, was visited by

angels who communed with him in his dreams, and directed his labours ; and upon a signal occasion, the library was, he believed, visited by the Prophet of God himself. The story, as recorded by Jadunath Sircar, the historian of Aurangzeb, will bear repetition.

“One night,” said Khuda Baksh, “I dreamt that the lane near the Library was filled with a dense crowd of people. When I came out of my house, they cried out,

“‘ The Prophet is on a visit to your Library, and you are not there to show him round.’

“I hastened to the manuscript room and found him gone.

“But there were two manuscripts of the Hadis, lying open upon the table. These, the people said, had been read by The Prophet.”

Both these volumes now contain a note by the founder that they are never to be allowed to go out of the Library.

“Khuda Baksh,” writes my friend Sir Ali Imam, “was a man of striking personality ; cast in the dignified mould of the old Moslem ; and he somehow reminded me of the pictures I had once seen in a richly illustrated volume of the *Arabian Nights*. The day I first called on him at his house will ever remain fresh in my memory, for it was then also that I met the celebrated Shibli Nomani, who was staying with him as his guest. We had tea on the open terrace in view of a vast field of waving corn, beyond which spread the river. The best of his treasures in the form of ancient books and manuscripts lay

there displayed for the inspection of Nomani, who was a great authority. I sat there spell-bound as each exhibit was taken up and examined. The pride of the collector, the enthusiasm of the connoisseur, the love of antiquity beamed in Khuda Baksh's face, and seemed to play upon the countenance of Nomani, which at the moment looked to me the very embodiment of Mohammedan erudition and Islamic culture.

"After this, I was a frequent visitor at Khuda Baksh's house. Upon one occasion, when I referred with some hesitation to the sources from which he had obtained his collection, he smiled at me, and there was a merry twinkle in his eyes.

"'The Art of Collection,' he said, 'is one that soars above and defies the provisions of the Penal Code.' He capped this observation by adding that there were three classes of blind men, viz., those who were bereft of sight; those who lent valuable books even to a friend; and those who returned such volumes, once they had passed into their possession !

"Khuda Baksh's passion for his books was indeed intense. The British Museum made him a magnificent offer for his collection; but he declined it. 'I am a poor man,' he told me, 'and the sum they offered me was a princely fortune, but could I ever part for money with that to which my Father and I have dedicated our lives?' and as he said this his clean-cut features betrayed a singular emotion; his large luminous eyes welled up with tears.

“ ‘ ‘ No,’ he said, ‘ the collection is for Patna, and the gift shall be laid at the feet of the Patna public.’ ”

“ As I knew Khuda Baksh, he was heroic.”

In the year 1908, upon the completion of his sixty-sixth birthday, Khuda Baksh, who had been born at Chapra in Bihar, in that level tract of country about the Ganges skirts where the Vedic Hymns were compiled, died at Patna ; and was buried within the precincts of the Library, in a little open space crossed by the corridor that connects the two separate buildings of which it is composed. There is a plot of grass there about the simple tomb, upon which in the vivid eastern sunlight the eye lingers, and where there is daily laid an offering of crimson Amaranth and yellow Marigolds, upon its covering of a sheet of saffron silk. “ There,” says his son Salah-ud-Din, “ he rests at the end of his life’s voyage, in the exalted companionship of the great writers of Islam.”

The will of the Founder requires that under no circumstances shall the Library be removed from its present habitation ; and there is an evident fitness in his resting-place. But there is more than this. In all the vicissitudes, repeated so often in the history of India, and likely it may be to be repeated again, men have learnt to trust to one thing alone, and that—though even this hope has been too often disappointed—is the shelter of the grave. From the general havoc which has overtaken the splendour of successive dynasties in India,

little more survives now than the tombs of the departed, and in the case of the Moslems, who were at times so scornful of other men's faiths, the places in which they worshipped their God.

This tomb is a silent plea to those who may come hereafter, to spare the dead man's bequest. Let us hope—that it may fulfil that purpose.

Such is this wonderful Library in its origin and in its externals ; but books are like men, and those who wish to know them, must take them one by one. The possible extent of this labour may be gauged from the fact that since the year 1904 a Catalogue of the Library has been in preparation, and that it is yet incomplete. The cataloguers, who, in the preface to the first of the four published volumes, are referred to as "young students" in the course of training for their task, have become middle-aged men, and may even grow old before its completion. A great sum has already been spent upon their labours. The nature of their task may be gathered from the extant volumes, prepared by the Maulvis Abdul Muqtadir and Dr. Azimud-din Ahmad (to whom must now be added Abdul Hamid) under the general supervision of Doctor (now Sir Edward) Denison Ross.

It is my lighter task with the help of these catalogues, and of the volumes displayed before me, to expose their rarity, their beauty, their strange and even terrible vicissitudes ; their profound human interest and charm.



Rameshwar & Mahabir

A PROCESSION OF THE EMPEROR

Here then, for it is unique, as it is opulent and superb, is the *Tarikh-i-Khandan-i-Timuriah*, or History of the Timurid family, to which the great Moghuls belonged. It was a descent which lifted them above the category of mere adventurers, a thing of which they were lawfully proud ; and you will find this pride displayed in many of their seals upon these volumes, upon which the whole lineage in direct descent from Timur, the lame Tartar, is engraved. Indeed their pedigree went further back than this ; and the truculent Timur was flattered by the words of a poet who described him as “ a Rose upon the Rose-bush of Chingez Khan.” As a contribution to the history of this great family there is not much here that is new, the work being in the main a transcript from the *Zafar Namah* of Sharf-ud-din Ali Yezdi, and the famous Memoirs of Babar ; but of the nineteen years of Akbar’s reign of which he tells, the author writes as an eye-witness. As a work of art this volume is almost priceless. It is embellished with no less than 133 illuminated folio pages, the work of some of the most notable painters of Akbar’s time. The names of these painters are inscribed at the foot of each page ; a thing most rare in the East, where the names of the painters and the architects, whose genius has done so much to immortalize great emperors, are apt to be the last to be recorded. But at the courts of Akbar and of Jahangir the painter bore an honoured place. The most notable of them all, a native of Shiraz in Persia,

the Khwaja Abdus-Samad, who taught Humayun to write and paint, rose to high office in the Empire under Akbar. His skill of eye and hand, testified to by the title of "Shirin-Qulam" bestowed upon him by his contemporaries, were so marvellous that he is recorded to have written on a poppy-seed the much-venerated chapter 112 of the Koran, which is reputed to be worth a third of the whole book. His son, inheriting his father's place, was raised to princely rank as Vizier and Premier Noble—Khan-i-Khanan—of the Empire by Akbar's son, Jehangir. There is no picture in this volume from Abdus Samad's own hand ; but there are many that were painted by his pupils, and very likely under his direction ; or it may be that he was too proud to affix his name in the company of lesser men. Many of the pictures are designed by one artist and painted by another ; some of the best of them bear the names of Basawun and Misquin. The work of each painter is characteristic, and the reader who becomes familiar with this work can soon learn to identify the style of each. The names of more than thirty painters may be gleaned from these pages ; and thirteen of them will be found in Abul Fazl's list of the seventeen artists of Akbar's court.

Each of the pictures is crowded with incident, enamelled in gold, and exquisite with colour ; the work of men to whom time was nothing, the will of their master all in all. Of the total number, seventy-nine relate to the life of Timur, " the Firebrand of the Universe," from the days

when as a little lad he played with his companions a happy and innocent child, to the hour of his death, when he passed from the world with its blood upon his hands. Sieges and battles are the principal themes of the painters, and the mere list of these covers the geography of a great part of Asia, from Damascus to Delhi ; from the snows of Badakshan to the silt of the Valley of the Nile. It is a story of massacres and spear-thrusts, of valour in battle and cruelty in victory, of the crossing of rivers and the storming of forts ; and the Artists of the Court have done their best to do it justice ; yet it is in the scenes of the Conqueror's childhood and youth, in the quiet enclosures of mosques and gardens, where birds sing and waters splash and the Muezzin calls the Faithful to prayer, that they strike their happiest and most spontaneous note, and it is to these that one turns—as everyone must who has looked upon the tragic face of war—for relief and refreshment.

Of the battle pictures there is one that is topical at the present time, though it relates to the year 1400 A.D., for it tells of Timur's campaign against Bagdad.

The Emperor is here established upon the bridge that spans the Tigris, the Governor and his daughter, whose form is faintly visible behind the screen that even at this hour was necessary to veil her from the common gaze, are seen upon a boat, seeking their escape. The archers of the Emperor rush upon them, they fling themselves into the water and are drowned.

The boatmen bring to the victor the dead body of Faraj, the Governor. Timur, relentless as any Hun, orders the sack of the city. Nizam Shami, an eye-witness of this siege, has in his *Zafar-Namah*, written how the Tigris was hidden from view by the victorious army swimming across it, so that he could not tell the River from the Plain, and said to himself, "What manner of men are these to whom water and land are alike?"

Another page shows him of whom it is said that in his youth his heart was so tender that he would not step upon an ant, mourning for the death of his son Prince Muhammad Sultan. The demise of this Emperor, responsible in his time for the death of millions of his fellow-beings, is depicted in its place, and the history so passes through his sons to the life and adventures of Babar, one of those men in whom East and West meet, so that all find pleasure in his company, rejoice with him in his good fortune, and sorrow with him in his griefs. A superbly illuminated page depicts the festivities at the birth of his son, Humayun, for whom he was in the fullness of time to offer up his own life as a sacrifice. But here it is all splendour and feasting. The Emperor is seated upon a throne under a canopy brilliant with gold and colours, half leaning forward with the grace and urbanity of a prince who was also a gentleman, towards his companions who are seated about him in a semi-circle upon a Persian carpet, with wine before them, while attendants come up with trays and

dishes of sumptuous fare. A peacock suns his jewelled plumage upon a neighbouring wall. Outside the castle gate there is a frenzy of rejoicing amongst the lesser people, the bestowal of alms and of food under the stern eye of the Major-Domo, and a clamour of trumpets and drums. It is a scene from Central Asia that is unfolded here and not one from India.

An event yet more notable than this is chronicled in the coloured page that depicts the birth of Akbar. Here is the whole tale of a woman's travail and of a man's grave rejoicing, told in simple yet magnificent terms. The mother in her plain green robe lies exhausted upon her couch—she was little more than a child herself;—the infant in swaddling clothes is in the care of a number of eager attendants, there is a cradle in the corner of the picture, and without the chamber, very lively rejoicing amongst the singing and the dancing women.

Midway in the picture the astrologers are to be seen casting the horoscope of the Emperor-to-be; while a horseman hastens with the news to his father. Humayun is shown within his tent, seated upon a throne that is laid upon a superb carpet, outwardly tranquil and self-contained, yet deeply interested in the words of his Minister, Tardi Beg, whose robe, like that of the Emperor, provides the illuminator with an extraordinary opportunity for the display of his art. Thus is the splendour where it should be and simplicity in its proper place. The symbolism is apt; yet was Akbar born under

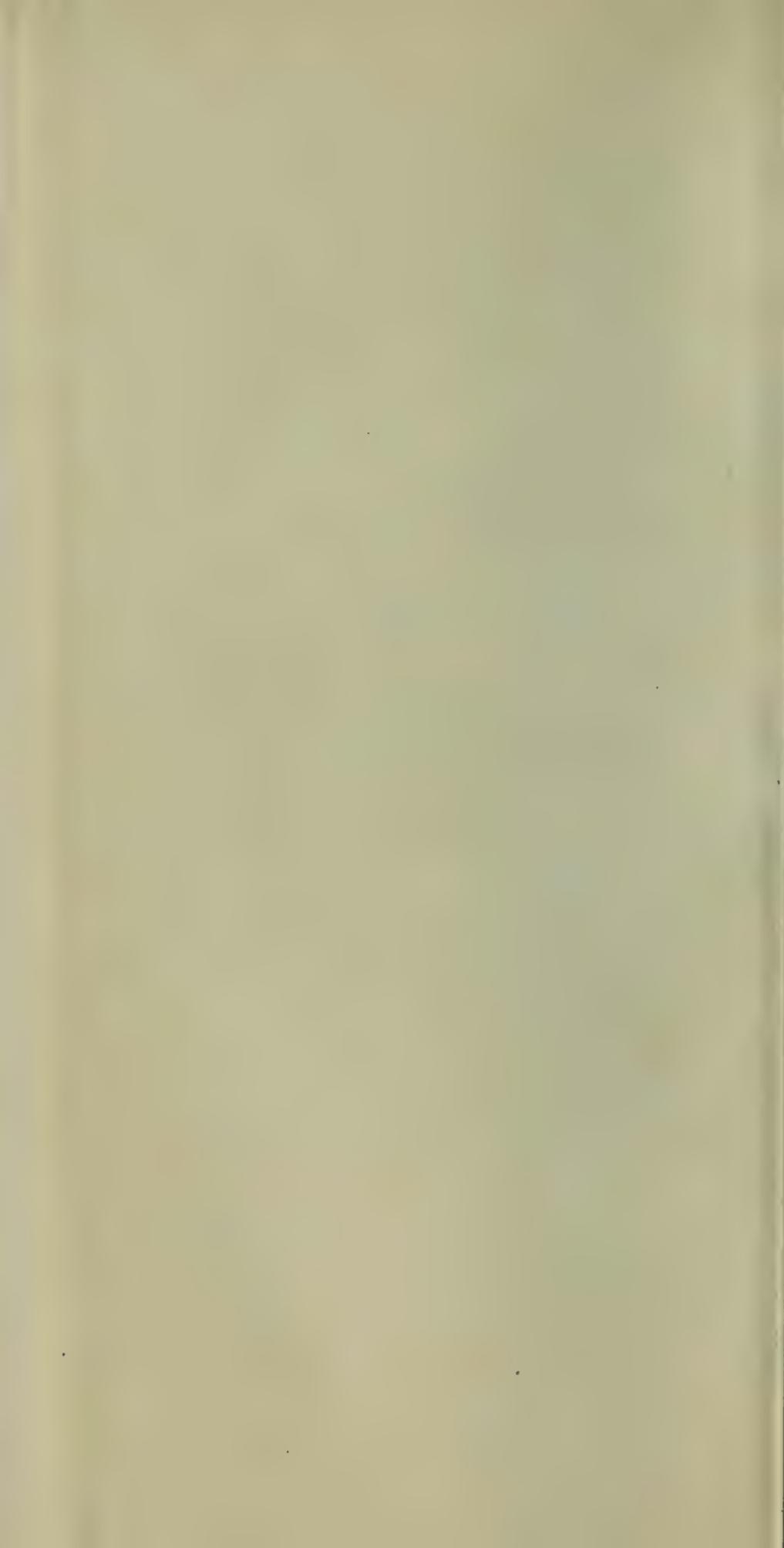
harder conditions than these, and some even say that he was born in a field. His father was at the time a fugitive, in extreme poverty, though still a King, when he heard the news of his son's birth. He rose to the occasion. "He called," says his Ewer-bearer, "for a china plate and a pod of musk, and having broken the pod of musk, he distributed it among all the principal persons, saying, 'This is all the present I can afford to make you on the birth of my son, whose fame will, I trust, be one day expanded all over the world, as the perfume of the musk now fills this apartment.'"

A more fortunate hour for Humayun himself is depicted on the splendid page that records his capture of the castle of Champaner. The Emperor who like all the earlier members of his race was a brave man, though of a weakness of character that all but lost him and his family the crown of India, is shown in his rich armour upon the walls, having climbed the steep scarp of the rock at night with a handful of his followers. He is accompanied by his great Minister, Bairam, the Bismarck of the dynasty. Through the great gate of the castle, his knights on horse-back clad in splendid armour, his footmen with swords and shields, are rushing to the attack. It is a scene from the Middle Ages; and with less splendour, one familiar to the Europe of an earlier day—the Europe of Froissart and of Muntaner.

Finally, to take but one more of the hundred and thirty-three pages of colour, that are the



THE FLIGHT OF A BEATEN ARMY



glory of this volume, there is Akbar in his prime at the siege of Chitor ; a magnificent picture of the proud city of the Sisodhyias in that critical hour, when the Emperor seizing his musket, shot dead upon the opposing walls the heroic Jaimal, who was the life and soul of the defence ; that Jaimal, whose image upon an elephant still adorns one of the great gates of entrance to the Palace of Delhi, reconstructed there by the painter Mackenzie, under the orders of Lord Curzon of Kedleston, as Viceroy of India. The Rajput women, soon to enter the flames of the dread sacrifice of the Johar, are weeping and lamenting his death. Outside, the great guns of the besiegers are belching their shot at the castle, the elephants and horsemen crowd to the attack, and there is all the briskness of a mediaeval siege super-added to the magnificence and opulence of the East.

Scenes such as these carry one into the very heart of a life that has vanished from the continent of India. For Chitor now broods mournfully amidst the scenes of her former greatness, and the Moghul is but the faint echo of a once-resounding name.

The volume in which these things are contained bears upon it an inscription in the handwriting of Shah Jahan ; in which he states that this history of Timur and his descendants to the nineteenth year of Akbar's reign was composed in the time of Shah Baba ; the affectionate name by which as a child and to the end of his days, he spoke of his grandfather. A

number of seals (Tahwil) and Ard-didah confirm the authenticity of the volume, which Khan Sahib Abdul Muqtadir would identify with the Chingiz Namah, mentioned by Abul Fazl as one of the nine principal manuscripts illuminated for the Emperor Akbar. The name of Francis Gladwin, the historian and oriental scholar of Warren Hastings' time, is inscribed upon a corner of the page bearing Shah Jahan's autograph. A note in Persian states the cost of the manuscript to have been 8000 rupees. As many thousand pounds would not purchase it to-day, for although its paintings do not reach the highest levels of an art that could produce such masterpieces as Raja Manohar Singh's "Parting of Jahangir and Shah Jahan," they are none the less exquisite and wonderful in their richness.

Next to this in splendour, though in a later style, is the Padshahnamah, the history of Shah Jahan's reign, whose illustrations, enriched with the infinite toil of the painters, reveal to us at a glance the change that had come into the blood of the Moghuls; for those who are here depicted amidst the wealth of Ormuz and of Ind, are no longer of the type of Babar, of Humayun, and of Akbar; but of a race that, by intermarriage and climatic change, has become Indian. One can see it very clearly in their faces. The joyous note of the Mongol, the lively air of the knight-errant who swam every river in Hindustan in the course of his adventures after empire, give way here to the

magnificence of the Indian Emperor ; there is a grave melancholy in the features of Shah Jahan, and luxurious ceremonial in the place of scenes of war and hardihood. The siege of Chitor, where Akbar in armour stands the protagonist of the conflict, makes way for the nuptials of Dara Shikoh ; and the hardy Turk is followed upon the throne of India by his grandson, who is three-fourths of him of Indian blood. The last of the pictures in this volume shows the funeral procession of the great Emperor wending its way to the Taj, where, in the company of his much-loved wife, he lies asleep and unmindful of time.

Next, to turn away from the purely Indian scenes, is a volume, the Shahinshah Namah of Husaini, that carries one into the field with the Osmanli Sultans. Written at the close of the sixteenth century, this superb volume is dedicated to the Sultan Mohamed the Third, for whom it was written at Constantinople, and in whose Royal Library it was preserved, until by some unrecorded exodus, it reached India in the days of Shah Jahan. There, it again became the treasured of Kings ; and it bears upon it, amongst other seals and autographs of the princes of the time, one that is reckoned very rare, that of the devoted Jahanara, daughter of the Lady of the Taj, who eased the captivity of the great Emperor in his last declining years. Her body lies buried under the grass at Nizamuddin Auliya near Delhi with its famous inscription on the marble head-stone :

“ Let none place over my grave aught but the green grass, for it best becomes the sepulchre of one who was of an humble mind.”

She was herself a writer and a poet, and her little Persian volume, the “ Munis-ul-Arwab ” on Mo-in-ud-din, the Chishti Saint of Ajmir is still read in India.

No other copy of the Shahinshah Namah is known to exist, and it is therefore reckoned to be one of the gems of the Library. Its paintings are unlike those either of India or of Persia. There is a Byzantine influence in them, and some of the scenes they depict relate to the history of the world. Here we see the Moslem armies under Mohamed the Second assaulting Constantinople ; their passage of the Bosphorus ; and the Sultan Salim receiving the banner and the mantle of the Prophet that were to confer upon the Osmanli Sultans the spiritual headship of Islam, from Mohamed Mutawakil Billah, the last of the Abbasid Caliphs of Egypt. Knights in European armour, and Janissaries in costumes that recall the vestments of the Greek Church, here mingle with those who wear the turbans and the scimitars of the East. Little wonder that the book was treasured at the Mogul Court.

Next to it, we may fittingly place another magnificent folio, the Shah-Namah of Firdausi, by which indeed its author was inspired. The great Persian poem is one of the world’s epics ; and the story of its origin, of the survival of its materials from the chances of Fate, and of its completion, after a labour of thirty-five years,

in the Poet's eightieth year, is of the very fabric of romance. Commissioned by Mahmud of Gazni, who enriched himself with the spoils of India in the course of a dozen expeditions, it was not paid for in full by the parsimonious Sultan until the Poet lay upon his death-bed, and the Royal messengers with their guerdon entered the poet's city of Tus only to meet his body being carried to the grave. The poet's daughter declined to accept the Sultan's gift. 'Tis an old story, but one that will never be forgotten so long as books are read and men of genius are esteemed amongst the princes of mankind.

The manuscript in this Library is incomplete to the extent of 10,000 verses, and it is no older than the year 1539. It was presented to the Emperor Shah Jahan by the great Persian nobleman, Ali Mardan Khan—Governor of Kabul and of Kashmir, and the designer of the great Moghul canals—whose grave still lingers, a shattered ruin, outside the walls of Lahore. The volume, worthy alike of him who gave it and of him to whom it was given, is embellished with a series of the most beautiful Persian "miniatures." Written in firm, clear Nastaliq with four gold-ruled columns, with two most sumptuous and elaborately decorated *unwans* in the beginning, and a double-page full-sized miniature with exquisite borders; its last two pages decorated throughout in gold headings written in gold and coloured flowers—it is truly a princely thing; with the magic about it that

lifts one's imagination from its customary environment, and carries it back as upon a Carpet of Solomon, these 260 years, to the day when it was offered in open court to the most splendid prince who has ever sat upon a throne. In the year 1911, at the Delhi Durbar, this volume already historic was laid before the King Emperor: a circumstance to which the signature of His Majesty upon it, bears witness to future ages.

There is another and older and perhaps even more beautiful copy of the Shah-Namah, the pages of which are adorned with wide rustic borders of Chinese design, of Cranes and Dragons, Birds and Wolves and Flowers. Its *unwan* in olive-tinted gold is certainly more beautiful, as also is its old leather binding with inlaid gold medallions. As to the pictures in this and in its companion volume, the connoisseur will find it difficult at times to choose between them. They often illustrate the same theme, and it is most pleasant and interesting to compare them with each other. What a world of splendour, of Kings and Courts, of Battlefields and the Coming of Spring in orchards and in the formal gardens of the East, they reveal! Here are Polo Matches and Hunting scenes; pictures of Lions and Elephants and Snow-leopards; Chinar Trees in Autumn and birds in gold trees; Sohrab and Rustum in deadly conflict, Saush riding his black courser through the flames; pretty ladies at windows looking out upon a world of blue skies, and odd little Chinese clouds that are





SAUSH RIDING THROUGH THE FLAMES

sometimes white and sometimes like banners of gold ; gardens full of cypresses and hollyhocks ; great gate-ways and courts enamelled with tiles of vermillion and heliotrope, blue, fawn, and chintz ; sieges and battles and men clambering up walls, and dying under the sharp stress of sword and spear, and the massive thump of great stones flung down upon their heads by the defenders.

It is part of the benediction of this Library that one loses one's identity completely in the perusal of its exquisite pages.

From the Shah-Namah I turn to the works of one who came long after Firdausi, of Jami the Sufi Mystic, the last great classical Poet of Persia. Our Library is especially rich in fine copies of Jami's works ; and no less than thirty-two pages of the closely-printed catalogue are needed to set forth their merits. This collection of his poems, which rivals that for which St. Petersburg was famed before the war—to what winds have they been scattered since ?—and of which it is said to be the other half, includes amongst other volumes the Silsilat-ud-Dahab, which takes a high place in the regard of connoisseurs because it was written by the Poet's own hand. In it he records the date of the birth of his son, and asks God, with a true Moslem humility, to forgive him his own sins. The autographs and seals of former owners of this rare little book have been obliterated to conceal the sources from which it was stolen, before it finally came here to rest. Of less

intrinsic value is a manuscript of the poem Salaman-u-Absal, which was translated by Edward Fitzgerald in 1879.

But this cannot be said of the superb copy of Yusuf-wa-Zulaykha, the Moslem version of the loves of Joseph and Potiphar's wife, and the most popular of all the works of Jami. It is not only richly illuminated, but, what is more in Eastern eyes, it is a triumph of penmanship, the work of the famous calligrapher Mir Ali of Herat. It was transcribed by this prince of penmen in the year 1523 A.D. and was presented by the Khan-Khanan Abdur Rahim to his master the Emperor Jahangir; an event of such consequence that it was recorded by the contemporary historian of the Imperial Court. Its value even at that time and before it had gained fresh lustre from this donation, was fixed at a thousand gold mohurs. The Khan-Khanan was the son of Akbar's Minister, Bairam; a man as famous for his literary achievements, which included a translation into Persian of the Turki Memoirs of Babar, as he was in war and state-craft. Those who wish to see his tomb, will find it sad and forlorn and bereft of all its marbles (sold by the Emperor Shah Alam, descendant of the Great Moguls, for the money they would fetch) hard by the Mausoleum of Humayun at Delhi.

This is not the only copy of the poem; there is another, which, if of less consideration here, would rejoice the heart of any ordinary collector. It owes its existence to the penmanship of the

celebrated calligrapher, Mir Imad, who flourished during the reign of the Persian Emperor Shah Abbas, and was assassinated in the year 1615, seven years after the completion of this volume. The coloured and illuminated pages which adorn it are of exceptional beauty. There is one of Joseph as a lad crossing the dark Nile in a boat full of travellers, on his way into captivity, and below it there is a little scene in which he is depicted, bound with ropes, being delivered up to the Vizier of Egypt. Others come to us fresh with the perfume of Central Asia and lead us gently by the hand into gardens of water murmuring over fretted slabs, where the narcissus blooms and Spring is abroad in the peach and cherry orchards.

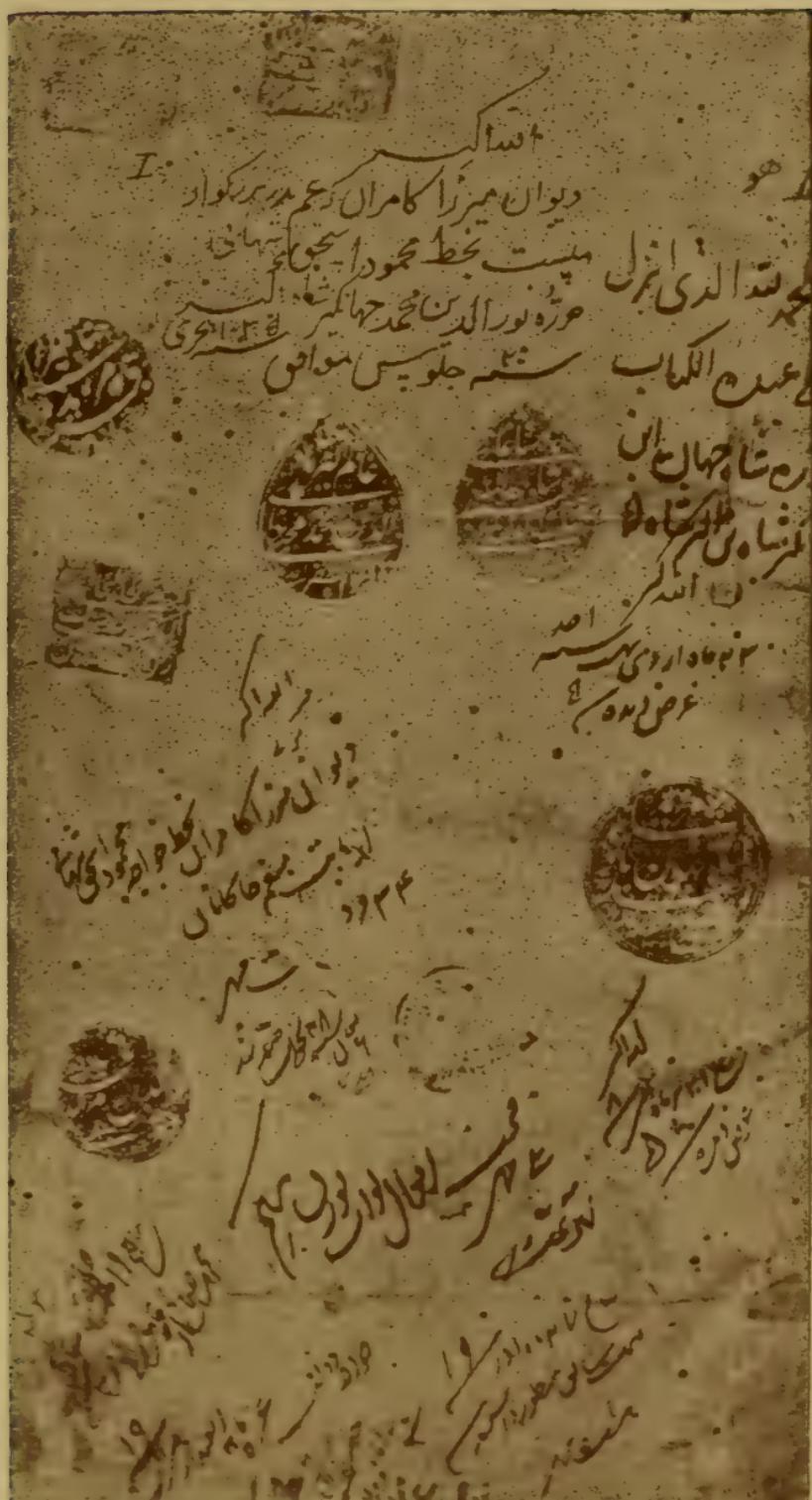
Leaving for a moment these volumes that dazzle the eyes by their very magnificence, I turn to another that has no external beauties beyond its fine penmanship, a slim little volume, brown and mellowed by time, and a very rare thing, not only in itself, but from its remarkable association with the Great Emperors. This is a volume of the *Lyrics of Hafiz*, which upon many a critical occasion, when their own lives and fortunes and those of others about them were at stake, was consulted by Humayun and Jahangir, in the same way that Homer and Virgil were in Europe, and the Bible is, even to this day, by humble people. Even the cold Puritan Aurangzeb had recourse to Hafiz, "the voice of Mystery."

The marginal notes recorded by the Emperors

set forth the circumstances in which the little book was used to plumb the secrets of Fate. Here is one by Humayun opposite a verse relating to Joseph and his brethren, which helps one to realize, in a very human way, how keenly the Emperor, who almost lost his throne through their disloyalty, suffered from the unkindness of his own brothers. Again, when he was setting out for the reconquest of Hindustan in the year 1553, his eye lighted upon a verse that encouraged him to proceed upon his dangerous enterprise.

His grandson Jahangir often used this volume, and upon one occasion in the year 1609 his reference to it saved the life of one of his followers, the son of an old servant of the dynasty, whom for his treachery he had sentenced to death. The delinquent escaped with the indignity of being led through the streets upon an ass, with his face turned towards the tail. "This ode," the Emperor writes in the margin, "came forth for the releasing of Fath Ullah, and I pardoned his faults."

One does not need to be an expert in handwriting to distinguish at once the clear round hand of Humayun, the large voluptuous style of Shah Jahan, from the fugitive and erratic, yet artistic penmanship of Jahangir, who was so often in his cups that his hand trembled when he wrote. Akbar, who came between Humayun and Jahangir, must have possessed, and may, if his strong mind permitted him to seek such aid, have used the precious little volume ; but



A PAGE FROM THE DIWAN OF KAMRAN WITH THE AUTOGRAPHS
OF THE EMPERORS JAHANGIR AND SHAH JAHAN.



there is no written trace of his ownership upon it, or upon any other of these superb volumes inscribed with the Imperial names ; for Akbar, the greatest of them all, could neither read nor write.

There are many other volumes of *Hafiz* in the Library, splendid enough though less notable than this unique copy. Here is one from the library of Qutb Shah, King of Golconda, who relates that it was completed for him at Hyderabad in the Deccan by the scribe Muhammad Mohsin in the year of the Prophet 1023. It has a frontispiece illuminated in blue and gold, and the paper upon which it is written is of a soft dove grey, with the headings of the poems illuminated in white and red and gold. It must have fallen into the hands of the Emperor Aurangzeb, as part of the spoils of his victory over this last of the Moslem Sultans of the South. And here I would mention a copy of Jahangir's memoirs, obtained upon the same occasion, which is believed to be one of the four copies the Emperor presented to contemporary sovereigns. It bears the seal of the same Sultan of Golconda, with a further note, possibly in the handwriting of the Conqueror's son—that it was " seized " from the Sultan's Library.

The tragic fortunes of Princes are yet more vividly recalled by the only original copy extant of the *Diwan* of Kamran, the son of Babar, the erring brother of Humayun, who, after forgiving him upon numberless occasions, was at last compelled for his own safety and that of the

throne to put out his eyes. The story has been told by those who knew Kamran well ; with a tragic brevity by Jauhar, the Emperor's ewer-bearer in his youth ; and by Gulbadan Begam—the rose-bodied Princess—daughter of Babar, whose Memoirs of Humayun open the door of a woman's vision on the lives of these restless and warring men.

" All the assembled Khans and Sultans," she says, " high and low, plebeian and noble, soldiers and the rest, who all bore the mark of Mirza Kamran's hand, with one voice represented to His Majesty : ' Brotherly custom has nothing to do with ruling and reigning. If you wish to act as a brother, abandon the throne. If you wish to be King, put aside brotherly sentiment. This is no brother. This is your Majesty's foe. It is well to lower the head of the breacher of a kingdom.' "

Humayun answered, " Though my head inclines to your words, my heart does not."

And one knows that it was so ; but he was compelled to consent. When he drew near Rohtas he gave an order to Sayyid Muhammad,

" Blind Mirza Kamran in both eyes."

" After receiving the King's command," says Jauhar, " we returned to the Prince, and Ghulam Ali represented to him in a respectful and condoling manner, that he had received positive orders to blind him. The Prince replied, ' I would rather you killed me at once.' Ghulam Ali said, ' We dare not exceed our orders.' He then twisted a handkerchief up as a ball for

thrusting into the mouth and he with the farash seizing the Prince by the hands pulled him out of the tent, laid him down and thrust a lancet into his eyes (such was the will of God)."

"This they repeated at least fifty times, but he bore the torture in a manly manner, and did not utter a single groan, except when one of the men who was sitting on his knees pressed him.

"Why," he said, "do you sit upon my knees? What is the use of adding to my pain?"

This was all he said, and he acted with great courage, till they squeezed some lemon juice and salt in the sockets of his eyes. He then could not forbear, and called out:

"O! Lord. O! Lord my God, whatever sins I may have committed have been amply punished in this world, have compassion upon me in the next."

The blind man became a pilgrim and went to Mecca, where he died some four years later. "How interesting," says Mrs. Beveridge, who has translated his sister's Memoirs, "how interesting Kamran might have made a Book of Memoirs in which he set down his life from his own point of view, his motives, ambitions, opinions of right and wrong, and, above all, if he had spoken his inner mind about the religious duties he was enabled to perform before death, through his defeat and mutilation. We do not know all the truth about him."

Some at least of his mind—for he was an accomplished scholar and was possessed of a

good share of the genius of his race—we can learn from the pages of this little volume of poems, the only copy of that period that exists. It is in the handwriting of the celebrated calligrapher Mahmud bin Ishaq-ush-Shihabi of Herat, who was second only to his more famous contemporary, Mir Ali, and it was written by him while Kamran still lived. It contains within it, autograph notes of the Emperors Jahangir and Shah Jahan, it was read by the brilliant Nur Jahan, and passed from her possession into that of successive princes and nobles of the Imperial Court.

Beside it one might place an autograph copy of the book of another Prince of this gifted and tragic family, the 'Safinat-ul-Auliya or Lives of the Sufi Saints, by Dara Shukoh, the favourite son of magnificent Shah Jahan, and his chosen successor; yet whose lot it was to die after enduring the last humiliations, the utmost distress, at the hands of his younger brother, Aurangzeb. That story, so well known in India, has been told, in words that can never be forgotten, by a Frenchman who met him in his flight across the burning desert of Rajputana, as he himself was making his way to the Imperial Court (surely an amazing encounter) and was to see him again in his last hours at the Capital.

"It was considered necessary," wrote Monsieur Bernier to a friend in Paris, "to strike the people with terror and astonishment, and to impress their minds with an idea of the absolute and irresistible power of Aurangzeb. The wretched

prisoner was therefore secured on an elephant, his young son at his side. This creature was not one of the majestic elephants of Pegu or Ceylon, which Dara had been in the habit of mounting, pompously caparisoned, and carrying a beautifully painted *howdah* inlaid with gold, with a magnificent canopy to shelter the Prince from the sun. Dara was now seen seated on a miserable and worn-out animal, covered with filth ; he no longer wore the necklace of large pearls, which distinguish the Princes of Hindustan, nor the rich turban and embroidered coat ; he and his son were now habited in cloth of the coarsest texture, and his sorry turban was wrapt round with a Kachemire shawl or scarf, resembling that worn by the meanest of the people. From every quarter I heard piercing and distressing shrieks, for the Indian people have a very tender heart ; men, women and children wailing as if some mighty calamity had happened to themselves."

These indignities were but the prelude to his death.

" His head was instantly carried to Aurangzeb, who commanded that it should be placed in a dish and that water should be brought. The blood was then washed from the face ; and when it could no longer be doubted that it was indeed the head of Dara, he shed tears, and said, ' Ai Bed-bakht,' Ah wretched one ! Let this shocking sight no more offend my eyes, but take away the head, and let it be buried in Humayun's tomb."

Both of these men, it should be remembered, were the sons of one mother, the gentle lady over whose remains there still stands in its white beauty, the dream-fabric of the Taj.

I gladly turn from these painful memories to volumes whose exquisite perfection of colour and craft yield no other feeling but one of the purest enjoyment.

Here, for example, are several fine manuscripts of the Poems of Sadi, who lived in the thirteenth century, and of whom it is said, that though he was the *protégé* of Princes—one of whom saw to his education, while another was so much affected by the Poet's verses at an interview that he burst into tears—yet that he made the pilgrimage to Mecca fourteen times on foot, and was glad to serve as a water-carrier at Jerusalem for the benefit of the pilgrims and of the humble. One of these manuscripts of the fifteenth century, a beautiful copy of all the works of Sadi, is gay with sumptuous decorations and colours, and a whole series of Persian miniatures in the best style of the period; while its first two pages contain a table of contents written in white.

Another copy, the oldest of all the copies in this Library, is written in a handwriting that is exquisitely clear, upon gold-sprinkled paper of divers colours, the work of a penman of Shiraz.

Yet another, being a series of selections from the Bustan, is richly embellished. The whole of the double page of its "Unwan" is illuminated in gold and in colours like a Persian carpet of

the Palace. Even more lovely is its concluding page, with its mingled blue and crimson, its yellow, its grey, its green ; while each of the Poem headings is emblazoned with minute flowers upon a terrain of gold. The handwriting is attributed to Mir Imad.

Flowers, each different to the other, and as fresh as if they had been culled from a meadow in spring, similarly provide a resting-place for the eyes as they wander over its companion volume. A fourth contains the text of the *Gulistan* and the *Bustan* together, prose and verse intermingled, and here it is the miniatures that captivate one's attention. One of these shows Sadi as a Darwesh ; an old man with a fresh face and a white beard, in a blue *gelabieh* with long sleeves that hide his hands, dancing round a Cypress tree with musicians and other dancers for company, and people clapping their hands, while others look on with evident admiration and interest, and women in white *yashmaks* peer at the windows. Another, a vision of blooming orchards, shows a great gateway and flying clouds and bowmen loosing their arrows ; scenes that fill one with the nostalgia of the Spring and of the Open Road.

And here are some verses of Old Omar interspersed with others of Hafiz ; the latter the main text, the former in exquisitely minute letters occupying little compartments to right and left, and chosen by some connoisseur who designed the volume for their appositeness to each other. But the miniatures in this volume, and in

another of about the same period, the seventeenth and eighteenth centuries—the Hamlah-i-Hydari, a poetical account of the Prophet and the early Caliphs—display an evident decline in taste and a falling away from the delicate beauty of the Persian School. It is an Indian style and here it is an inferior one. In the latter volume in particular, the pictures are crude and are badly drawn; the floral decorations are lifeless and superficial; the blue of the lapis lazuli has passed into something far less exquisite. Not only was the impulse of Persian art losing its force; but the Empire itself was hastening towards its decline. This transition is marked upon the same page in a volume of the “Lives of the Great Mystics and Lovers,” by one Sultan Husain, the last of the Timurides of Persia (842-911 A.H.). In the blue and gold ‘Unwan or frontispiece, you have the original perfection on the right, and a poor copy of it on the left, to replace the leaf that was lost or stolen. There is all the difference here between the beauty of exquisite line and colour, and its base imitation. But the rest of the volume is of the old style. Its calligraphy is by a penman of Shiraz, its full-page miniatures are of great interest and charm. These are in blue and gold, in vermillion, green, scarlet, and mauve; within exquisite borders of embossed gold. Here are flowers painted from life, and fruit-trees in bloom, done by one who had seen, and been seized with, the beauty of their tracery against a blue and vernal sky. The people depicted in these pages, their

costumes, figures, types of men and women, are all interesting. The suggestion that lingers is one of beautiful gardens, rich carpets, coloured and encausticked walls and emblazoned portals ; and that early Chinese influence from which the Persian miniaturists drew their technique is clearly apparent. There is a battle scene, an attack by horsemen in armour upon a fortress—Jhengiz Khan attacking Tabriz, the Saint Najmud-Din Kubra, his hand to his face in lamentation in a corner of the vivid scene, praying for the city. There is another of Shirin and her ladies on horse-back in search of Farhad ; encountering like Nicolete the toils and the dangers of the road ; with ibex and deer and leopards, and baboons flinging great boulders at the wayfarers. The creamy paper is faintly sprinkled with gold.

Beside this volume is an Anthology from thirteen of the Poets written for the Sultan Qutb Shah of Golconda, a circumstance that is recorded upon a gold medallion within a border containing the names of the chosen few. It is an exquisitely written and delicately illuminated copy, each page of which has upon its countenance the magic grace of Time.

Fittingly associated with these poems of Persia, are several volumes of the Indian poet, Amir Khusrau, "the sugar-tongued parrot of Hindustan," whose prolific genius still inspires the Indian people, and whose grave at the Shrine of Nizam-ud-din Auliya, where Emperors seek a shelter from oblivion, is still to be seen

after the lapse of six hundred years, covered with fresh rose-petals. Beside him in that exquisite sanctuary, there sleeps the historian Khwand Amir, the favourite of Babar, and the author of the *Khulasat-ul-Akhbar*, a general history of Asia from the earliest times ; of which the Library possesses a valuable copy.

Let me refer here also to Balami's translation into Persian of the celebrated works of Tabari,—“one of the greatest historians of the Mohamedan East,”—of which there are two volumes in the Library. Tabari's *magnus opus* in its first edition, was, it is said, so enormous in volume, that even his diligent Eastern pupils refused to read it, unless it were abridged ; whereupon the author sadly exclaimed that “enthusiasm for learning was dead.” No complete copy of the manuscript exists anywhere, but many odd volumes are to be found in different parts of the world.

Of more recent works that are of general interest, there is a Persian translation by the Khan Khanan Abdur-Rahim, of the Turki Memoirs of Babar ; the *Sawanih-i-Akbari* by Amir Haidar Husaini Vasiti Bilgrami, a history of Akbar from his birth to the twenty-fourth year of his reign, “perhaps the only critical historical work written by a native of India” (a statement that is no longer true) ; the Memoirs of the Emperor Jahangir, written by him in the third year of his reign ; and the *Iqbal Namah-i-Jahangiri* in three volumes, of which the first two are very rare ; an autograph copy of the

Siyar-ul-Muta'akhirin of Gulam Husayn who wrote of the decline and fall of the Mogul Empire, together with a copy of its translation into English by M. Raymond, the French Creole, with annotations by the translator in his own hand ; the Mirat-ul-Quds, being that life of Christ that was written at the request of Akbar by Father Jerome Xavier, the Jesuit missionary who became the intimate friend of the Emperor and even cherished the great hope of converting him to the Christian Faith ; also a very handsome volume in cream and gold, its Persian words in black, its Gurmukhi in red, that was once the property of Ranjit Singh, the Maharajah of the Panjab, which contains the names of his officers and regiments, and of many of his men, with particulars of the salaries they drew, and the expenses of the Sikh Army eighty years ago.

If these Persian volumes carry us into the society of Princes and of Poets, of those who loved and were loved, of Statesmen and of Warriors ; and picture to us all the simple beauty of flowers, the voluptuous elegance of courts ; those that are in Arabic lead us for the most part to graver themes ; to the sacred Koran—the guide of life to hundreds of millions of men to whom it is the very word of God—to the extant Traditions of the Prophet—to the Commentaries of learned Divines, to austere treatises on Medicine and Surgery, on Philosophy and on Science, written at a time when Arab culture surpassed and illuminated that of Europe, still groping in its tunnel of the Dark Ages ; above all into a region of

Literary Biography that is perhaps the richest in the world. "There is no nation," says Dr. Sprenger, "nor has there been any which like the Mohammedans has during twelve centuries recorded the life of every man of letters. If the Biographical records of the Musulmans were collected, we should probably have accounts of the lives of half-a-million of distinguished persons; and it would be found that there is not a decennium of their history, nor a place of importance which has not its representative."

Of the four volumes of the great Catalogue of the Library that have hitherto been published, three relate to its Persian manuscripts, one to its Arabic works on Medicine alone. The first of these is an old and rare copy of the *Kitab-ul-Mushajjar* of Ibn Masaway in which, after stating the general rules of the Medical Art, the author describes in detail each of the diseases known to the profession in his time. A Syrian Christian, he was appointed by the Caliph Haroun-al-Raschid, to superintend the translation of ancient works, including many from the Greek, and eventually became private physician to the Caliph Al-Mansur, and to several of his successors. He died in the year 857 A.D. The present volume, water-stained and worm-eaten, dates but from the fifteenth century.

Then there is the *Kitab-al-Mansuri* of Abu Bakr al-Razi, the most eminent with Avicenna, of the Arabian physicians, the Rhazes of European writers, of whom it is said that when in his old age he suffered from cataract and was

بَعْدَهُمْ بَعْدَ مَا جَاءَهُمُ الْبَيِّنَاتُ

وَلَكُنَّ أَنْتَلُغُوا لِتَعْرِفُوهُمْ مِنْ أَنْ وَمِنْهُمْ مِنْ كُفَّارٍ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلُو وَلَكُنَّ اللَّهُ
يَعْلَمُ مَا يَرِيدُ وَمَا أَنْتَ أَنْتَ مَوْلَانِي قَوْمٌ أَمْ قَوْمٌ أَمَّا مَنْ يَرَفَعُ كَمْرَنَ فَكُمْرَنْ قَبْلَ أَنْ يَرَفَعَ
يَوْمَ الْكِسْعَ فَيَوْمَ الْكِسْعَ وَلَا شَفَاعَةَ وَالصَّحَافُونَ هُمُ الظَّالِمُونَ

اللَّهُ أَكْبَرُ أَكْبَرُ مَا لِلَّهِ الْفَيْوَهُ لَا

يَأْخُذُ سَيِّدَهُ وَلَا نَمِرَّ لَهُ مَلِكَهُ التَّبَوَّهُ مَسْتَوَهُ كَفَلَ أَنْدَرَهُ نَعَّهُ الَّذِي
يَتَسْعَعُ عَنْهُ الْأَكَبَادُ نَهَى عَنْ مَا يَنْهَى أَنْدَيْهُمْ وَمَا حَلَّتْهُمْ وَلَكِيْطُونَ
يَتَسْعَعُ مِنْ عَلَيْهِ أَكَبَادُهَا شَارِوْسَهُ كُسْيَهُ التَّمَوَّهُ إِلَارَهُ وَكَبُودَهُ

حَفْظُهُمَا وَهُوَ الْعَلَى الْعَظِيمِ

A PAGE FROM THE QURAN OF YAQUT-AL-MUSTASMI.

asked to have his blindness removed by an operation, he sadly replied :

" I have seen so much of the world that I am wearied of it."

Of whom also it is said that when called upon to select a site for a hospital in Baghdad, he caused pieces of meat to be suspended in various localities, and chose that one, in which after a given time the least putrefaction was visible, thus anticipating the knowledge of microbial infection. To him is attributed the oldest account extant of small-pox and measles.

In the same category belongs the *Kitab-ul-Hashaish*, an old copy written in the eleventh century, of the *Materia Medica* of Dioscorides the Botanist of Cilicia in the time of Nero. In his youth a soldier, this man travelled through Greece and Asia Minor into Gaul collecting his specimens. His work became a model for subsequent ages. The present copy is embellished with coloured illustrations, severely simple in their design, with the names of the plants designated by their Greek names in Arabic, and occasionally in the Greek characters.

Austere as these Arabian manuscripts are, the Korans amongst them offer a superb exception, and indeed there are one or two here which to some eyes might well seem the finest of all the treasures of the Library. I would draw attention in particular to a copy by *Yaqut-al-Mustasmi*, with his autograph at the close, and the date 668 of the Prophet's Flight—1254 of our era. On each page of this volume the words

are written in three styles of penmanship, Naskh, Raihan, and Suls : the first of which was invented by the scribe himself. I find it difficult to imagine a more exquisite example of the beauty of letters. It is further embellished with gold and the most delicate floral traceries, the heading of each Sura being written in letters of gold. The written portion of the page is framed in a separate border of red and blue and gold, and an outer gold-lined page. You can see that this is so, for where in places a single letter projects beyond the vertical line, it is railed off within a little border of its own.

There is a beautiful blue and gold frontispiece in Tughra, the great decorative style that is inlaid upon the Taj and other famous monuments ; and in his illuminated autograph, the Scribe, who was of Baghdad in the time of the Caliph Mustaasim Billah, asks for the forgiveness of his sins. The colour of the inner pages is of a mellow ivory.

For sheer splendour, though not in its exquisite craftsmanship, this copy of the Koran is surpassed by another of the most princely magnificence, a large folio with a Persian commentary inscribed in letters of blue upon its spacious margins. Nothing more sumptuous than this in the way of a book can well be imagined. Each chapter here begins with a double-page, superbly illuminated in blue and gold, in lapis-lazuli, turquoise, and ultramarine ; in hues of scarlet and vermillion ; and each of these double-pages is of an individuality distinct from the

next. The heading of each chapter is written in white letters ; the beginning of each *Sura* in white letters upon a dark-blue ground. There is a series of borders, in which the precious words are enclosed, as if to seclude them still further from the common world. Thus there is the Commentary with its corner scrolls of a floral pattern in plain gold, each of which upon each page is different from its neighbour ; there are minute floral designs in colour ; there is a wide margin, an inch in width, embellished in white and gold ; there are medallions in blue and green and red and gold ; each of the full stops is a sun of gold, and finally there is the Holy text in large bold letters in black an inch in width.

In this volume you perceive the difference between the hand of the gifted Artist—his eye and brain and heart behind each page and letter—and the dull uniformity, the mechanism of the printing press. The paper has the polish and lightness of fine silk ; yet the weight of the majestic volume, laden as it is with refined gold, cannot be less than twenty pounds. It is not known how, or whence it came here ; yet it is certain that such a volume could only have come into being in an epoch of magnificence and leisure, for the gratification of some great Prince ; perhaps for him who built the Taj.

Beside it, there lies before me as I write a small duodecimo, dark with time, whose only ornament consists of little simple flower traceries, one or two upon the margin of each page. It is enclosed within an old worm-eaten cover of leather, and

the binding has given way. From the absence of dots over the Arabic letters, it is attributed to the third century of the Mahomedan era ; and it is the oldest volume in the Library. Splendid or simple, these Korans contain all that can guide the footsteps of the pious Musalman through the troubled ways of this world into the presence of his God ; the Compassionate the Merciful Allah.

Besides the Koran itself there are almost numberless volumes of the Hadith, or Traditions, of the Prophet, of the deepest interest to the Moslem scholar. "The Prophet," in the words of Professor Nicholson, "had no Boswell ; but almost as soon as he began to preach he was a marked man whose *obiter dicta* could not fail to be treasured by his companions and whose actions were attentively watched. Thus during the first century of Islam, there was a multitude of living witnesses from whom traditions were collected, committed to memory and orally handed down. Thus while every impartial student will admit the justice of Ibn Qutaybas claim that no religion has such historical attestation as Islam, he must at the same time cordially assent to the observation made by another Muhammadan, "In nothing do we see pious men more given to falsehood than in tradition." Here before me is one, written in the year of the Prophet 911, at Iqdalah, near Dacca, for the Sultan Hussain Shah of Bengal. It is a fine quarto in three volumes, written in a beautiful Naskh, an example to those who use a pen of

extreme patience neatness and skill. Each paragraph is marked by a circular gold medallion upon the margin, with illuminated rays ; and in the text itself the chapter headings are written in delicate letters of gold ; the beginning of each *hadith* in red, the words of the Koran in blue. Large full-stops in gold, like moles upon the cheek of the beloved, are a further embellishment of this princely volume.

How did it come here ? It seems that after many vicissitudes, when Sultans had ceased to reign in Bengal, it passed into the keeping of a distinguished Arabic scholar and landowner of the Wahabi sect, whose doctrines brought him into conflict with the State. His lands were confiscated, and this amongst others of his possessions, passed into the hands of another, and so into the common treasury of the Library.

Another, and older, but less opulent volume on the same theme, the *Musnud-u-Abi-u-Wanah*, was but recently acquired from an itinerant scholar, who travelled from the North-West Frontier to see this Library, of which he had heard, and left this volume behind him, in exchange for 100 rupees. Possibly he stole it from some other library ; possibly it was rightfully his own, and he was merely hungry. The book contains the autographs of eminent Arabian scholars, who lived with it and wrote in it from century to century.

There is another of the same kind, presented to the Royal Library at Damascus, by the calligraphist himself, one Shams-ud-din *bin*

Ala-ud-Din, a scholar of that city in the year 870 A.H. An illuminated page records this gift with the condition that it is never to be removed from the Library, and the Donor calls upon God to punish him who might be guilty of the sacrilege of disregarding his bequest. It is a small octavo volume, bound in an old brown leather cover, stamped in arabesque design of the kind you will find in Moorish Spain upon tiles and mural decorations. It is loose in its cover, and worm-eaten in places. No one knows how it got here; but we may suspect the hand of the Arab book-hunter who travelled so far a-field for the good of his patron and of Mahomedan letters at Patna.

I will refer here also to the *Sawat Ilham*, a commentary on the Koran by the celebrated Faizi, the brother of Abul Fazl, the intimate friend and servant of Akbar; the extraordinary feature of which is that the author deprived himself of the use of all letters of the Persian alphabet (more than half of the total number) which have points. The exquisite page is therefore free from these familiar dots, save in the case of those words only that are quoted from the Koran—for the Koran as containing the *ipsissima verba* of God may not be trifled with. Notwithstanding this singular abstention, the language of the writer is not lacking either in style or in distinction. It is a feat of mental contortion—a monument to the superfluous labours of a man who was one of the most eminent and industrious scholars of his time.

Indeed he is considered one of the most voluminous of Indian writers : and one can only stand amazed at the patience, and the eccentricity of toil that led him into its construction. The present volume is a finely written copy of the original in red and blue, with an illuminated frontispiece in blue and gold.

Next to it, I would mention an Arabic grammar by Razi, copied by the scribe Aini, a scholar of vast learning and a swift penman, who could transcribe a volume in a single night. His manuscript bears upon it the impression of speed, as of an arrow upon its way or of a horse at the gallop ; it contains his name and a statement to the effect that it was completed by him in the year 822 of the Prophet. The seals of the Madrasa Ainiyah beside the University of El Hazar, to which the writer left all his books, have been obliterated, except in one or two cases in which the letters can be traced. Beside it there is the Kitab-u-Saffahum a work on Theosophy by the eminent Sufi Bishr-ul-Hafi, who lived in the third century of the Prophet. The present copy was inscribed in Egypt in the year 483 A.H. and it is unique. No other copy is known to exist. It is, with the little Koran, the oldest book in the Library. Yet it is in very good condition, and it has sustained the passage of time with a remarkable vitality.

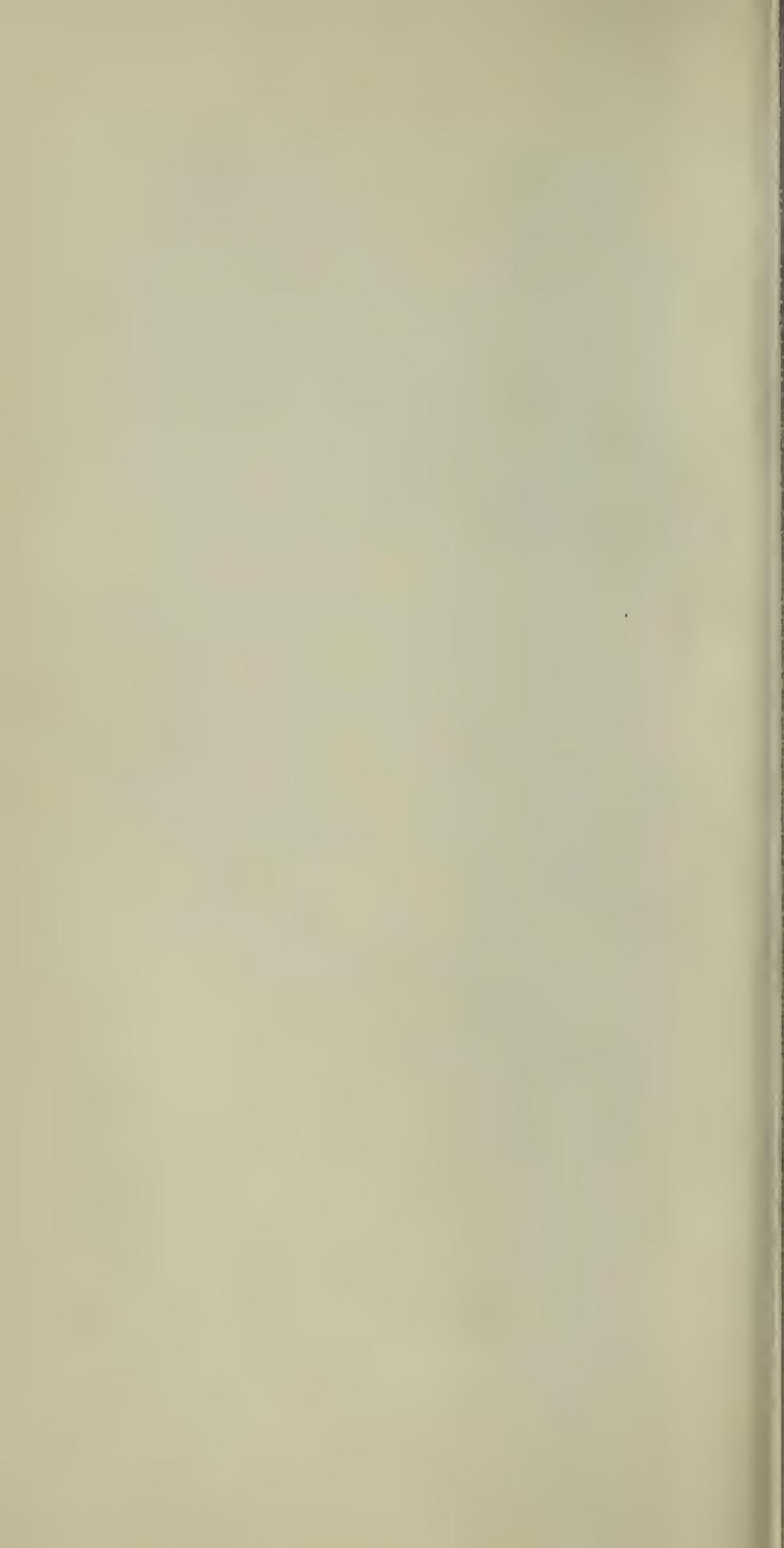
I will conclude with the Isaba-fi-Tamiz-al-Sahayba, or Biographies of the Companions of the Prophet by Ibn-i-Hajjar of Ascalon, who died in the year 852 A.H. This volume derives

its special interest from the fact that it was bequeathed to the Madrasa constructed by him at Mecca in the year 1494 A.D. by a Mameluke Sultan of Egypt. There is his dedication upon the illuminated page, with the signature beside it of the keeper of the Madrasa. Two seals are defaced on the title-page, but one sufficiently survives to indicate that it was placed there by the Sultan Ashraf himself.

* *

To enter this Library then is to pass from out of the common world of the bazaar, humming beside its gates, into the society of Princes and Divines ; from a world shaken to its foundations by the terrific event of the hour, into a world that was no less troubled in its day, but is now at peace ; to wonder at industry to which no toil when inspired by the soul was excessive ; to realize that in man there still runs the twin river of the God and of the Beast, to look upon the strange pageant of life, as it were from an aloof corner, and to ask what the answer shall be to that riddle, which seems so insoluble, the ultimate destiny of man. Here the passing of Empires is like a little picture upon a screen ; one can see how they came into being, how they grew, and how they passed away. And in a land where the migration of the soul is a common belief ; where the great rivers gather up the rain, and swell and diminish and swell again, ever building up, ever destroying—one can see the process each day at work from the roof-top

of the Library—one is brought to realize that the enjoyment of this company of books is but for a season, that gathered here together, a happy multitude, some great, some humble, the jetsam of the swirl of Time, they must some day face once more a voyage upon the great sea of Chance. One is glad to meet them in their quiet hour. to profit by the devotion of those who made them, the love of the Craftsman, the passion of the Poet, the urbanity of the great Prince, who in the midst of wars and tumults and the clashing of arms had yet the heart to water his garden of culture, and help Man out upon his difficult road



DONORS TO THE LIBRARY OTHER THAN THE FOUNDER.

1. **Divan-i Hafiz** : This the celebrated copy of the Emperors, was presented by Moulavi Subha-nullah Khan, Rais and Zamindar of Gorakhpore.
2. **Matla'-ul-Anwar** : presented to the Library by Sayyid Khurshaid Nawab Sahib of Patna city. This elegant volume contains four pictures by the Persian painter Mahmud, which in the estimation of Sir Edward Denison Ross are the most valuable in the Library.
3. **Quran Sharif**, on a parchment roll—written in minute Naskh and throughout sprinkled with gold-dust—presented to the Library by Syed Khurshaid Nawab Saheb. He finally presented his entire collection of 125 manuscripts to the Library in 1904.
4. Two more collections consisting of manuscripts and printed books in the Persian and Arabic languages, were added to the Library in 1904 and 1915 by the late Syed Safdar Nawab Sahib of Patna and Sayyid Maulavi Abdul Majeed Sahib of Patna respectively. The former collection comprises 66 and the latter 68 manuscripts.

“The stones are like out-lined letters ; the trees like archaic script ;

“In the drawing of the Bamboos each of the six methods is employed.

“He who is able to apprehend the meaning of these words

“Has realised that Calligraphy and Painting are fundamentally the same.”

CHAO MENG-FU.

A NOTE ON SOME OF THE CALIGRAPHISTS, SPECIMENS OF WHOSE CRAFT ARE TO BE FOUND IN THE LIBRARY.

1. Jamaluddin Abu'd-Du-Yâqût al Mustasmi bin Abdullah Rumi, whose Quran written in 688 A.H. is one of the principal treasures of the Library, flourished in the thirteenth century A.D. at the Court of Mustaa simbillah, the last Abaside Caliph of Baghdad. Though the Naskh character was invented by Ibn-i-Muqlah it owes to Yâqût the perfection and elegant finish which differentiate it from other characters.

2. Mîr Ali of Tabriz, whose *Majmu'a*—or collection of select poems—is in the Library, traced his descent from Husain, the hero of Karbalâ. In the biographies of caligraphers by Ghulam Mohammad (Tad-kirah-i-Khush-Navisân), it is stated that this writer by combining the Naskh and Tâliq style of writing happily succeeded in arriving at the style which is termed Nastâliq. This style was known to, and practised by, caligraphers before Mîr 'Alî, but they were far from being methodical.

Mîr 'Alî, on the contrary, worked on definite

lines and softened the roughnesses found in the work of his predecessors. This touch of Mîr Ali's genius was highly appreciated by his contemporaries and led to the foundation of a school of Caligraphy of which Mîr 'Imad and others became the subsequent masters.

Mîr 'Ali of Tabriz flourished in the reign of Tamerlane (1352-1405 A.D.). Books in his handwriting are very rare, and the present manuscript bears Shah-Jahan's autograph.

3. Mîr 'Imâd of Husaini Qazwînî, specimens of whose art are to be found in the Library, wrote a *Nasta'lîq* hand of great excellence. Shah 'Abbâs Safwî I. of Persia greatly desired to possess a copy of the *Shahnâmah* transcribed by Mîr 'Imâd, and as an earnest of his desire sent the Artist the sum of 70 tumans. A year having elapsed, a messenger was sent to him to enquire if the work had been completed. Mîr 'Imâd handed him but seventy couplets which he had copied from the beginning of the *Shahnâmah*, and intimated that the remuneration he had received had only sustained him thus far. Shah Abbas, being vexed at this reply, sent back his pages and demanded the return of his money. Mîr 'Imâd thereupon cut the couplets into seventy pieces and handed them to his seventy disciples, each of whom offered him one tuman, and so enabled him to return the king's fee. This small incivility enraged the Shah, and the unfortunate caligrapher paid for it with his life. He was murdered by the king's slave, Mansûre Misgar,

نام لازم پس جهودیات این
پس این نام جهودیات این
این خود جان خوده پس از دیگر دیگر
فاتحه حمد حمدیات و پس
حروف الهی جو بر آر عدم
ز نزد مادر دار دیگر نزد دیگر

A PAGE FROM THE MATLA-UL-ANWAR, TRANSCRIBED AT BUKHARA
IN 1532 A.D., BY THE PEN-MAN MIR ALI-UL-KATIB.



n A.H. 1024 (1625 A.D.). Shah Jahan, more appreciative, used, it is said, to confer upon any one who presented him with any of 'Imâd's productions, the dignity of a centurion (or commander of an hundred horse).

4. Abdur-Rashid Dailamî, whose beautiful Nastaliq is to be seen in the Library, was better known as Aqâ-'Rashid. He was 'Imâd's sister's son as well as his pupil. He improved upon Mir 'Ali's style and gained a wide repute in Persia for his art. After the murder of 'Imâd he travelled to India and was employed by Shah Jahan as writing-master to his son, the ill-fated Darâ. He died in 1081 A.H.

5. Sayyid 'Ali Khan Jawahir Raqam bin-Aqâ Moqim came from Tabriz to India, and was employed by Aurangzeb to teach the art of calligraphy to the princes of the Royal Family. He wrote after the style of Mir 'Imâd and Aqâ Rashid, and was not inferior to them. For some time he was also the Curator of the Imperial Library. He died a madman in the Deccan 1094 A.H. = 1683 A.D.).

PART II

A LIST OF THE MORE VALUABLE PERSIAN MSS. IN THE LIBRARY. COMPILED FOR THIS VOLUME BY KHAN SAHIB MAULVI ABDUL MUQTUADIR.

HISTORY.

1. *Târikh-i-Tabarî*. Bal'amî's translation (c. A.H. 352 = A.D. 963) of Tabarî's (d. A.H. 310 = A.D. 921) general history, in two vols. Dated A.H. 740. (No. 1.)
2. *Mujmal-i-Faṣihî*. A very useful and interesting compendium of prominent events, arranged in chronological order since the date of the Prophet's birth down to A.H. 845 = A.D. 1441, by Faṣih-ul-Khawâfi. A rare, correct and neatly written copy, dated A.H. 993. (No. 455.)
3. *Khulâṣat-ul-Ākhbâr*. An excellent compendium of Asiatic history, by Khwând Amir (d. A.H. 941 = I.D. 1534). An old and correct copy, dated A.H. 966. (No. 463.)
4. *Târikh-i-Abul Khayr Khânî*. A general history with a detailed account of the reign of

Abul Khayr Khân of Qipchâq, composed by order of the Uzbek king 'Abd-ul-Laṭīf Bahādur Khân (A.H. 947-959 = A.D. 1540-1551), by Mas'ūd bin 'Uṣmān Kūhistānī. A very rare and correct copy, dated A.H. 999. (No. 468.)

5. Tuhfat-ul-kirâm. A general history, with a special history of Sind (c. A.H. 1180 = A.D. 1766), by Mīr 'Alī Shîr Qâni' of Tattah. A very neat and beautiful copy, written by Muḥammad Ismā'il of Shîrâz for Muḥammad Naṣîr Khân of Persia, A.H. 1233. (No. 479.)

6. Tarjumah-i-Maulûd-un-Nabî. A Persian translation (c. A.H. 760 = A.D. 1358) of Sa'îd bin Mas'ûd-ul-Kâzarûnî's (d. A.H. 758 = A.D. 1356) history of Muḥammad, by 'Afîf (son of Sa'îd). An old and correct copy, dated A.H. 841. (No. 484.)

7. Durj-ud-Durar. A detailed history of Muḥammad, by Aṣîl-ud-Dîn 'Abd Ullah (d. A.H. 883 = A.D. 1478). A very rare copy. (No. 485.)

8. Manâqib-i-Murtadâwî. The life and virtues of 'Alî, the fourth Caliph, by Kashfî (d. A.H. 1061 = A.D. 1650). A valuable copy, written A.H. 1076, *i.e.* fifteen years after the author's death. (No. 494.)

9. Rauḍat-ush-Shuhadâ. A detailed history of Muḥammad, 'Alî, Fâtimah, Ḥasan, Ḥusayn and other martyrs, by Ḥusayn Kâshîfî (d. A.H. 910 = A.D. 1504). A fine copy, dated A.H. 976. (No. 498.)

10. Hayât-ul-Qulûb. A history of the prophets, by Bâqîr Majhsî (d. A.H. 1111 = A.D.

1698). A valuable copy, written during the author's life time, A.H. 1090. (No. 501.)

11. Mukhtâr Nâmah. A history of Mukhtâr, the avenger of Husayn bin 'Ali (c. A.H. 946 = A.D. 1539), by Abû Dar Salmân. An extremely rare, correct, and valuable copy, written by the famous calligrapher Murshid-ul-Kâtib of Shîrâz in A.H. 947. (No. 504.)

12. Târîkh-i-'Âlam Ârâ-i-'Abbâsî (Şâhîfah II.). History of the first thirty years (A.H. 996-1025 = A.D. 1588-1616) of the reign of Şâh 'Abbâs the Great of Persia (c. A.H. 1038 = A.D. 1629), by Iskandar Beg Munshî. A valuable copy written in A.H. 1043, *i.e.* only four years after the date of composition. (No. 521.)

13. Hasht Bihisht. History of the first eight sovereigns of the Ottoman dynasty, by Hâkim-ud-Dîn Idrîs ul-Bidlîsî (d. A.H. 926 = A.D. 1520), in three vols. Author's autograph. A very rare work. (Nos. 532-534.)

14. Sirak-i-Fîrûz Shâhî. An unique history of the earlier part of Fîrûz Shâh's reign with a detailed account of his virtues, munificence, his buildings, monuments, and works of public utility, etc., by an anonymous author who wrote it, A.H. 772 = A.D. 1370, *i.e.* the twentieth year of the emperor's reign. Dated A.H. 1002. (No. 547.)

15. Târîkh-i-Dâ'ûdî. A history of the Lodi and Sûr dynasties, from the time of Bahlûl Lodî to the death of Dâ'ûd Shâh (A.H. 968 = A.D. 1560), composed during the reign of Jahân-gîr, by 'Abd Ullah. A rare work. (No. 548.)

16. *Wâqi'ât-i-Bâburi*. Persian translation of Bâbur's autobiography, by 'Abdur-Rahîm Khân Khânân. A good copy, written at Ğaznîn for the library of a certain Amîr. (No. 549.)

17. *Târikh-i-Khândân-i-Tîmûriyah*. A hitherto unknown history of Tîmûr and his successors in Irân, and of Bâbur, Humâyûn and Akbar down to the twenty-second year of Akbar's reign. An exceedingly valuable and interesting copy containing 112 miniatures painted by nearly sixty painters of Akbar's Court for the emperor himself. The MS. bears an autograph note of Shâh Jahân and the signature of Francis Gladwin. (No. 551.)

18. *Sawânih-i-Akbarî*. A History of Akbar from his birth to the end of the twenty-fourth year of his reign (A.H. 987 = A.D. 1579), by Amîr Haydar Husaynî of Balgrâm. A rare work. The MS. bears valuable notes in the handwriting of J. H. Blochmann. (No. 556.)

19. *Jahângîr Nâmah*. The earliest version of Jahângîr's memoirs, written in the third year of his reign. The MS., dated A.H. 1020, *i.e.* the sixth year of the reign, bears a note by Prince Muhammâd Sultân (the eldest son of Aurangzîb), who took possession of it from the library of Quṭb-ul-Mulk at Haydarâbâd. The seals of Muhammâd Quṭub Shâh and 'Aled Ullâh Qutub Shah are found on the fly-leaf. (No. 557.)

20. *Iqbâl Nâmah-i-Jahângîrî*. History of Jahângîr, by Mu'tamad Khân (d. A.H. 1049 = A.D. 1639), divided into three volumes. The

first two volumes, containing the history of Jahângîr's ancestors, are extremely rare.

21. Shâh Jahân Nâmah. A complete history of Shâh Jahân, consisting of four parts, each the work of a different author. A valuable and correct copy, written at the desire of Mirzâ Sultân Nazar of Aurangzîb's time, and bearing the seals and signatures of Lewis Da Costa, Francis Gladwin and Major Pooler. (No. 565.)

22. Pâdishâh Nâmah. Another complete history of Shâh Jahân, consisting of two parts by two different authors. Contains twelve miniatures painted in the highly-finished Indian style of the later Mugal period, and seven coloured drawings of buildings, mosques, etc., of Shâh Jahân's time. The MS. was seen by their Majesties the King Emperor and the Queen Empress on the occasion of their visit to Delhi in 1911. -(No. 566.)

23. Siyar-ul-Muta'akhkhirîn. A history of India from the time of the Kauravas and Pandavas down to A.H. 1195 = A.D. 1781, together with a detailed account of transactions in Bengal from A.H. 1151 to A.H. 1195 (c. A.H. 1195 = A.D. 1781) by Gu'lâm Husayn Tabâtabâ'i. A correct copy, supposed to be an autograph of the author.

24. Fathîyah-i-'Ibratîyah. An account of the disastrous campaign of Mir Jumlah in Kûch Bihâr and Assam in the reign of Aurangzîb (c. A.H. 1073), by Shihâb-ud-Dîn Tâlish. The MS. was written, A.H. 1181, by the

author's grandson I'tisâm-ud-Dîn, during his stay in London, in the house of Archibald Swinton.

BIOGRAPHY.

25. *Tâdkirat-ul-Awliyâ* (Part I.). Notices of eminent Sûfis belonging mostly to the first three centuries of the Hijrah, by Farîd-ud-Dîn 'Aṭṭâr (d. A.H. 627 = A.D. 1229). An old and correct copy, dated A.H. 724.

26. Another copy of the same work, written in neat and beautiful Naskh, A.H. 830.

27. Another beautiful and very correct copy of the same work, containing valuable marginal notes and dated A.H. 939.

28. *Âṣâr-ul-Wuzarâ*. Notices of the celebrated Wazîrs from the oldest times down to A.H. 873 = A.D. 1469 (c. A.H. 833), by Sayf-ud-Dîn Hâjî. Rare. A good and correct copy, dated A.H. 1044.

29. *Rashahât*. Notices of the Shaykhs of the Naqshbandî order, especially on Khwâjah 'Ubayd Ullah Ahrâr, the author's spiritual guide, composed A.H. 909, by Fakhr-ud-Dîn 'Alî Safi. A good and correct copy, dated A.H. 1036.

30. *Mir'ât-ul-Quds*. Life of Christ, written at the request of Akbar, A.H. 1010 = A.D. 1602, by Padre Geronimo Xavier. A good and correct copy, dated A.H. 1037.

31. *Majâlis-ul-'Ushshâq*. Notices of seventy-six celebrated mystics, who flourished from the

second century of the Hijrah down to the author's time, by (according to the preface), Sultân Husayn Bâiqarâ (d. A.H. 911), but according to other reliable authorities, by Kamâl-ud-Dîn Husayn.

32. An exceedingly valuable and beautiful copy, of the above containing 32 illustrations in the finest Persian style and written in a beautiful *Nasta'lîq* by the scribe Ahmâd-ul-Hâfiż of Shîrâz.

33. *Safînat-ul-Awliyâ*. Biographies of famous Shaykhs from the beginning of Islâm to the author's time, composed, A.H. 1049, by Prince Dârâ Shikûh. A valuable copy, revised and collated by the author himself, whose autograph note is found at the beginning of the MS.

34. *Ma'âsîr-i-Râhîmî* (concluding portion). Notices of 'Abd-ur-Râhîm Khân Khânânî's contemporary philosophers, physicians, learned men and caligraphers, military officers under his command and poets who addressed laudatory poems to him, composed A.H. 1025, by 'Abd-ul-Bâqî Nahâwandî.

35. A very valuable and rare work. The copy contains valuable marginal notes and emendations and once belonged to Amân-ullah Khân Firûz Jang, son of the famous Mahâbat Khân Zamânah of Akbar, Jahângir, and Shâh Jahân's time.

36. *Kalîmât-uş-Sâdiqîn*. Notices of saints who were buried in Dihlî, composed A.H. 1023, by Muhammâd Sâdiq Hamadânî. A very valuable and extremely rare work.

37. Mir'ât-i-Madârî. Life of Shâh Madâr, the popular saint of India, composed A.H. 1064, by 'Abd-ur-Rahmân Chishtî. A rare work.

38. Yad-i-Baydâ. Notices of ancient and modern Persian poets, composed A.H. 1148, by Îlâzâd. A valuable and correct copy, written mostly by the author himself.

39. Iqd-i-Şurayyâ. Notices of some Persian poets who flourished, chiefly in India, from the time of Muhammad Shâh to that of Shâh 'Alam, composed A.H. 1199, by the famous Urdû poet Muşhaffî. Rare.

40. Gul-i-Ra'nâ. A biographical dictionary of the Moslem and Hindû poets of India, composed A.H. 1182, by Lachhmî Narâyan Shafiq. Very rare.

41. Makhzan-ul-Ğarâ'ib. An exhaustive biographical dictionary of 3148 Persian poets, composed A.H. 1218, by Ahmad 'Alî Hâshim, in two volumes, dated A.H. 1224, *i.e.* five years after the composition.

42. Khulâşat-ul-Ash'âr. A portion of Taqî Kâshî's (d. A.H. 1016) famous biographical dictionary of Persian poets. This copy contains notices from Hafîz (d. A.H. 794) to Fanâ'î (d. A.H. 893). The work is very rare.

43. 'Urafât-ul-'Âshiqîn. A most extensive biographical dictionary of Persian poets, composed, A.H. 1022, by Taqî Auhadî. The work is extremely rare.

44. Safinah-i-Khwushhgû (Vol. III.). Notices of contemporary poets, by Khwushhgû, composed A.H. 1147 = A.D. 1734. This valuable copy is the

second part of the very rare and important third volume of the work. It was written by the order of Ġulām 'Alī Āzād Bilgramī, A.H. 1182.

POETRY.

45. Shāh Nāmah, by Firdausī (d. A.H. 411 = A.D. 1020). A beautifully illuminated copy containing fine Persian illustrations painted in gold and colours. Written in fine clear Nasta'līq by the famous calligraphist Murshid-ul-Kātib of Šīrāz, A.H. 942. The MS. was presented to the emperor Shāh Jahān by 'Alī Mardān Khān, governor of Kābul and Kashmīr. (No. 1.)

46. Shāh Nāmah. Another beautifully illuminated copy of the same, with fine Persian miniatures painted within light gold ornamented borders depicting forest scenes. (No. 2.)

47. Manṭiq-uṭ-Ṭayr, by Farīd-ud-Dīn 'Aṭṭār (d. A.H. 627 = A.D. 1229). An old copy, dated A.H. 842. (No. 50.)

48. Rubā'iyāt-i-Sayf-ud-Dīn Bākharzī, by Sayf-ud-Dīn of Bākharz (d. A.H. 658 = A.D. 1259). A very rare and beautifully written copy. Apparently 9th century A.H. (No. 56.)

49. Dīwān-i-Asīr-i-Awmānī (d. A.H. 665 = A.D. 1266). A beautiful and somewhat rare copy, dated A.H. 1015, bearing the seal of 'Abd Ullah Quṭub Shāh, the sixth king of the Quṭub Shāhī dynasty of Golconda. (No. 57.)

50. Masnawī of Jalāl-ud-Dīn Rūmī (d. A.H. 672 = A.D. 1273). Written in minute Nasta'līq

by Muḥammad bin Ḥasan of Kirmān, A.H. 856.
(No. 59.)

51. Dīwān-i-Imāmī. A somewhat rare copy of the poems of Imāmī Harawī (d. A.H. 686 = A.D. 1277). (No. 88.)

52. Kulliyāt-i-Sa'dī. A beautiful copy of the works of Sa'dī (d. A.H. 691 = A.D. 1291), containing miniatures in fine Cashmere style, within gold borders illuminated and embellished in arabesque colours throughout. (No. 92.)

53. Shash Risālah-i-Sa'dī. A valuable copy of the six *risālahs* of Sa'dī bearing the autographs of Shāh Jahān and 'Abd-ur-Rahīm Khān Khānān. Written by Bāqir, son of the famous Mīr 'Alī. (No. 93.)

54. Gulistān and Būstān (bound in one volume). Written by Hidāyat Shīrāzī in fine and clear Nasta'līq. Contains fine miniatures. (No. 96.)

55. Būstān. A selection from Sa'dī's Būstān, written in exquisitely minute Nasta'līq, probably by Mīr 'Imād (d. A.H. 1024). (No. 99.)

56. Gulistān. A valuable copy of Sa'dī's Gulistān, written in a very minute Nasta'līq on various coloured and gold-sprinkled papers by Muḥammad-ul-Qiwām of Shīrāz, A.H. 990. (No. 102.)

57. Gulistān. Another fine copy of the Gulistān, written by Hidāyat Ullah Zarrīn Raqam, A.H. 1115. (No. 103.)

58. Sharḥ-i-Gulistān. An exceedingly valuable copy of Surūrī's (d. A.H. 969 = A.D. 1561) commentary on the Gulistān, written in a learned

Naskh by the commentator himself, A.H. 961, i.e. only eight years before his death. (No. 107.)

59. Nûrastân. An autograph copy of a commentary on Sa'dî's Gulistân by Muhammad Wâsil Kûrdî Sâlârî, composed during the reign of Bahâdur Shâh (d. A.H. 1124 = A.D. 1712). (No. 108.)

60. Haft Band-i-Kâshî. A very beautiful copy of the "Seven Stanzas" of Kâshî (d. A.H. 710 = A.D. 1310), written in beautiful bold Nasta'lîq by Muhammad 'Alî I'jâz Raqam, A.H. 1200. (No. 114.)

61. Haft Band-i-Kâshî. Another beautiful copy of the same, written for the founder of this library. The handwriting is an exceptionally fine specimen of modern Indian calligraphy. (No. 116.)

62. Gulshan-i-Râz. A very beautifully written copy of Mahmûd Shabistarî's (d. A.H. 720 = A.D. 1320) Gulshan-i-Râz. (No. 121.)

63. Dîwân-i-Khusraw. A very splendid and interesting copy of Amîr Khusraw's (d. A.H. 725 = A.D. 1324) dîwân, which once belonged to Humâyûn's daughter Sakînah Bânû, dated A.H. 978. (No. 127.)

64. Khamsah-i-Khusraw. A finely illuminated copy of Khusraw's Khamsah, written by two scribes, A.H. 974. (No. 128.)

65. Maṭla'-ul-Anwâr. An exceedingly valuable copy of Khusraw's Maṭla'-ul-Anwâr, transcribed by the famous calligrapher Mîr 'Alî, in Bukhârâ, A.H. 947, for Sultân 'Abd-ul-'Azîz of Bukhârâ.

The MS. contains four full-page, highly-finished illustrations in the best Persian style. (No. 129.)

66. Duwal Rânî Khiḍr Khân. A very interesting copy of Khusraw's poetical narrative of the love adventures of Khiḍr Khân, son of Sultân 'Alâ-ud-Dîn Muḥammad Shâh Khiljî, and Duwal Rânî, the daughter of Râykaru, the Râjah of Gujarât. Written at the instance of Shihâb-ud-Dîn Ahmâd Khân (Governor of Gujarât during the reign of Akbar) at Ahmâdâbâd, A.H. 995, and corrected and compared under the supervision of the poet Muḥammad Sharîf Waqû'i. (No. 131.)

67. Dîwân-i-Hasan. A splendid copy of the poems of Hasan Dihlawî (d. A.H. 727=A.D. 1327), transcribed by the famous calligrapher Muḥammad Husayn Kashmîrî, A.H. 1010, for the library of Shaykh Farîd Bûkhârî, a general of Akbar. (No. 132.)

68. Dîwân-i-Salmân. The oldest known copy of the lyrical poems of Salmân (d. A.H. 778=A.D. 1376), written in a fine minute Naskh, A.H. 811, *i.e.* thirty-three years after the poet's death. (No. 147.)

69. Mihr wa Mushtari. A beautifully written copy of 'Aşşâr's (d. A.H. 784=A.D. 1382) "Sun and Jupiter" written by Mahmûd of Bûkhârâ, A.H. 1017, for Wâli Muḥammad, probably the second king of the Astrâkhân dynasty. (No. 148.)

70. Dîwân-i-Rukn-i-Sâ'in. A very rare and beautifully written copy of Rukn-ud-Dîn Sâ'in Harawî's (d. A.H. 764=A.D. 1362) Dîwân, dated A.H. 883.

71. *Dîwân-i-Hâfiż*. An exceedingly valuable and interesting copy of the poems of Hâfiż (d. A.H. 791 = A.D. 1388), bearing marginal notes in the handwriting of Humâyûn and Jahângîr, who, after consulting the odes, made notes on the margin which explain in most instances the particular reasons for consulting the odes and the results that followed after consulting them. (No. 151.)

72. *Dîwân-i-Hâfiż*. Another beautiful copy of the same written by the famous calligrapher Nûrak, A.H. 971. (No. 152.)

73. *Dîwân-i-Hâfiż*. An interesting copy of the *Diwân* of Hâfiż with a short glossary of the poems, and a collection of the Rubâ'ís of 'Umar Khayyâm. Several beautiful Tâdmins on some of the Gazals of Hâfiż and illustrations in the Indian style are found in the copy. (No. 157.)

74. *Dîwân-i-Hâfiż*. Another valuable copy of the above, written by the famous calligrapher Muhammad Hasan, A.H. 1023, for Sultân Muhammad Qûṭub Shâh of Golconda, whose note appears at the beginning of the copy. (No. 153.)

75. A beautiful copy of the lyrical poems of the celebrated poet Kamâl-ud-Dîn Khujandî (d. A.H. 803 = A.D. 1400), written in a very clear Nasta'liq, A.H. 886, *i.e.* only eighty-three years after the poet's death. (No. 163.)

76. A beautifully written copy of the *Dîwân* of Qâsim Anwar (d. A.H. 837 = A.D. 1433), dated A.H. 933, written in a fine clear Nasta'liq by the calligrapher 'Abdî of Nîshâpûr. (No. 170.)

77. A very splendid copy of Hâl Nâmah, an

allegorical mystic Maṣnawī, by 'Ārifī Harawī (d. A.H. 853 = A.D. 1449), written by the celebrated calligrapher Mīr 'Alī-ul-Kātib on good thick paper in an elegant bold Nasta'liq with headings written in white on gilt and floral grounds. The margins of various colours are decorated with light gold floral designs throughout. (No. 172.)

78. A fine copy of the dīwān of Amīr Shāhī (d. A.H. 857 = A.D. 1454), dated A.H. 915, written by the same Mīr 'Alī-ul-Kātib. The various coloured margins are ornamented with floral designs and forest scenes. (No. 174.)

79. Another copy of the same work, bearing the seals of some of the nobles of Jahāngīr and 'Ālamgīr. (No. 175.)

80. A rare collection of the lyrical poems of Banā'ī (d. A.H. 918 = A.D. 1512). (No. 215.)

81. A very rare, but slightly defective, copy of the dīwān of Amīr Hājj Unsī (d. A.H. 923 = A.D. 1517). (No. 221.)

82. Kulliyāt-i-Jāmī. A finely illuminated copy of a collection of prose and poetical works of Jāmī (d. A.H. 898 = A.D. 1492), bearing a seal of the Amīr-ul-Umarā Gāzī-ud-Dīn 'Imād-ul-Mulk Fīrūz Jang Bahādur, dated A.H. 1151. The MS. is dated A.H. 1070. (No. 180.)

83. Another copy of the same with similar decorations, dated A.H. 970. (No. 181.)

84. Haft Awrang, by the same author, written by the famous scribe Shāh Muhammad-ul-Kātib, A.H. 908, *i.e.* only ten years after the author's death. (No. 182.)

85. Another good copy of the same work, dated A.H. 928. (No. 183.)

86. *Silsilat-ud-Dahab*, by Jâmi. A very fine copy, dated A.H. 995. (No. 184.)

87. An autograph copy of Jâmi's *Silsilat-ud-Dahab* (1st Dafter) and his *Dîwân*. (No. 185.)

88. A very fine, but undated, copy of the *Silsilat-ud-Dahab*. (No. 186.)

89. A very old, though undated, copy of Jâmi's *Tuhfat-ul-Ahrâr*. (No. 188.)

90. Another fine copy of the same. (No. 189.)

91. A valuable and delicately illuminated copy of Jâmi's *Sulehat-ul-Abrâr*, written by his contemporary, the calligrapher Sultân Muhammad Nûr, A.H. 919. (No. 191.)

92. Another good, but slightly defective, copy of the same, dated A.H. 927. (No. 192.)

93. Another good copy, dated A.H. 935. (No. 193.)

94. Another good copy of the same, written by a calligrapher of the author's native country, dated A.H. 980. (No. 194.)

95. An extremely valuable copy of Jâmi's *Yûsuf wa Zulaykhâ*, once worth one thousand Muhurs; presented to Jahângîr by 'Abd-ur-Rahîm Khân Khânân, written by the celebrated calligrapher Mir 'Alî-ul-Kâtib, A.H. 930. (No. 196.)

96. Another fine copy of the same work, written by the famous calligrapher Mîr 'Imâd, A.H. 1018. (No. 197.)

97. A valuable copy of Jâmi's *Nafahât-ul-UNS*, written for the library of Sultân Dîn Muhammad of Samarqand, A.H. 1003. (No. 204.)

98. Shîrîn-wa-Khusraw, by Hâtifî (d. A.H. 927 = A.D. 1521); a fine copy, dated A.H. 976. (No. 223.)

99. Another fine copy of the same, dated A.H. 973. (No. 224.)

100. A splendid copy of Hâtifî's Tîmûr Nâmah. (No. 225.)

101. Futûh-ul-Haramayn, by Muhyî Lârî (d. A.H. 933 = A.D. 1526). The copy, written in Mecca, contains gold and beautifully painted drawings representing the Harem, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet. Dated A.H. 979. (No. 226.)

102. A splendid copy of the rare Dîwân of Lisânî (d. A.H. 941 = A.D. 1534), dated A.H. 972, written in fine clear Nasta'lîq only thirty-one years after the poet's death. (No. 229.)

103. A very rare Dîwân of Sharîf Tabrîzî (d. A.H. 956 = A.D. 1549), dated A.H. 994. (No. 233.)

104. A good copy of a somewhat rare Dîwân of the illiterate poet Haydar Kalûj (d. A.H. 959 = A.D. 1551), written A.H. 967, *i.e.* only seven years after the poet's death, in a beautiful minute Nasta'lîq. Several seals of 'Abd-ur-Rashîd Daylamî, 'Inâyat Khân and of other Amîrs of Shâh Jahân's court, are affixed on the title-page. (No. 234.)

105. Dîwân-i-Kâmrân. An exceedingly valuable and unique copy of the Dîwân of Mirzâ Kâmrân, brother of the emperor Humâyûn, bearing the autographs of the Emperors Jahângîr

and Shâh Jahân, and the seals and signatures of many distinguished nobles and officers of the courts of Akbar, Jahângîr, Shâh Jahân and others, written by the celebrated calligrapher Mahmûd, pupil of the distinguished Mîr 'Alî. (No. 237.)

106. A splendid copy of the Dîwân of Sharaf-i-Jahân-i-Qaz-wînî, written by the calligrapher Muhammad Riđâ of Mashhad. (No. 238.)

107. Another valuable copy of the same, written by the famous calligrapher, 'Inâyat Ullah Shîrâzî, A.H. 981, *i.e.* only twelve years after the poet's death. (No. 239.)

108. A rare and beautiful copy of Qâsim Arslân's (d. A.H. 995 = A.D. 1586) Dîwân. (No. 249.)

109. A splendid copy of the lyrical poems of Faydî (d. A.H. 1004 = A.D. 1595), written by the order of Nawwâb Shîr Jang Bahâdur. (No. 261.)

110. An unique and exceedingly valuable copy of the Shahinshâh Nâmah, containing a poetical account of Sultân Muhammad III. of Turkey for whom it was written. It is richly illustrated in the Persian style, and bears several seals of some of the distinguished nobles of the Mugal Court, the most interesting of which is that of Jahân Ârâ Begam. (No. 265.)

111. A very rare copy of 'Ijzî's (d. c. A.H. 1004 = A.D. 1595). (No. 266.)

112. A splendid copy of Sahâbî's (A.H. 1010 = A.D. 1601) quatrains, dated A.H. 1081. (No. 267.)

113. A very rare copy of the *Dîwân* of 'Ali Naqî of Kamrah (d. A.H. 1012=A.D. 1603). (No. 271.)

114. A very rare and beautiful copy of the quatrains of Mu'min Husayn (d. A.H. 1019=A.D. 1611). (No. 273.)

115. A good copy of Mirzâ Ja'far Beg's (d. A.H. 1021=A.D. 1612) *Khusraw-wa-Shîrîn*, written by the famous calligrapher Mullâ Muhammad Husayn *Kashmîrî*. (No. 274.)

116. A rare and splendid copy of *Hulyah-i-Shâh* Jahân, containing a poetical description of the physical features of *Shâh* Jahân.

117. Bayâd. A profusely illuminated and beautifully written copy of a Persian anthology, in the handwriting of Mîr 'Alî Tabrîzî, bearing the autograph of *Shâh* Jahân.

118. Another exceedingly valuable and beautiful copy of a Persian anthology, bearing an autograph note of Prince *Khurram* (afterwards *Shâh* Jahân) who wrote it in the fourteenth year of his age.

MISCELLANEOUS.

119. *Kîmiyâ-i-Sa'âdat*. The famous work on Asceticism and Sufism by the celebrated Imâm Gazâlî (d. A.H. 505). An exceedingly valuable copy written mostly by the author himself. *This is probably the earliest Persian MS. in this library.*

120. *Fasl-ul-Khitâb*. A Sufic work, by *Khwâjah Muhammad Bukhârî* (d. A.H. 822).

A very valuable copy, bearing numerous notes by several scholars of great fame and dated A.H. 845.

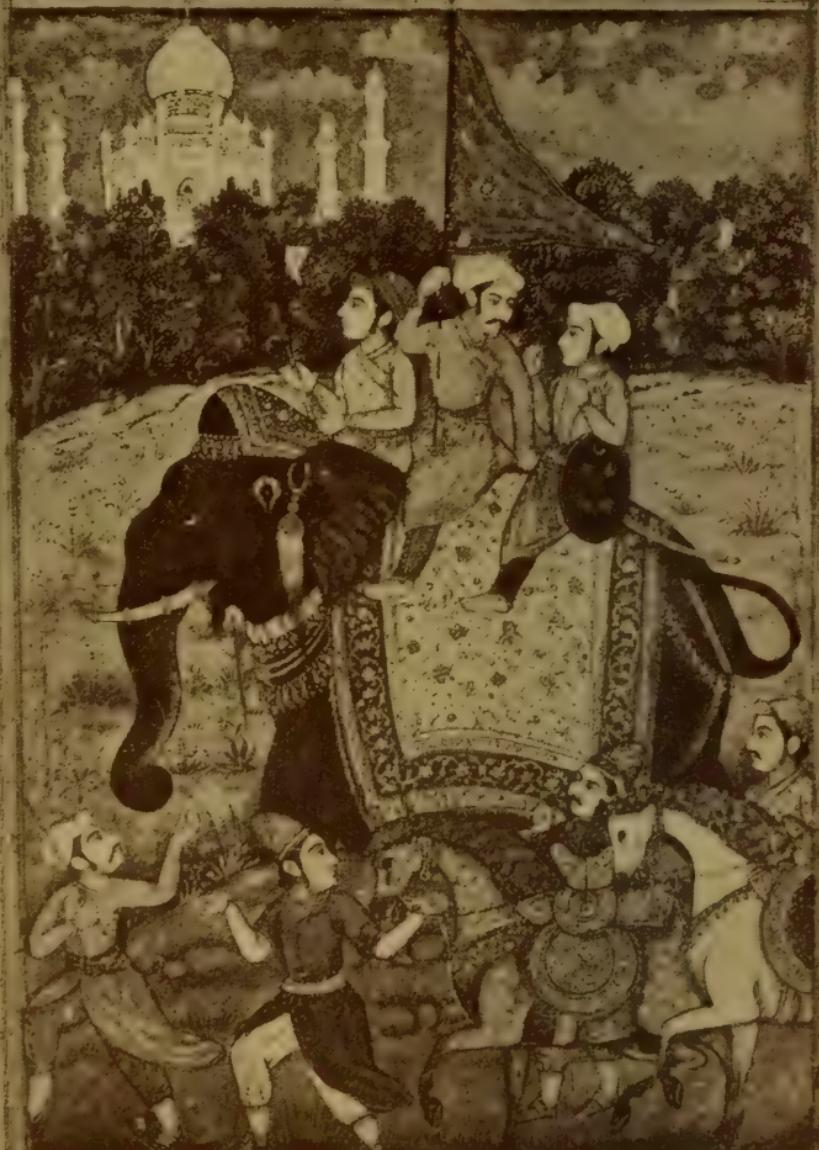
121. *Rûh-ul-Jinâن*. A commentary on the Qurân, by Ȣusayn Muhammad Râzî, in three volumes (incomplete). Dated A.D. 734.

122. *Anîs-ut-Ȣâlibîn*. A Sûfic work, composed A.H. 791, by Ȣalâh bin Mubârak. The MS., dated A.H. 856, is due to the penmanship of the celebrated Jâmî.

123. *Sharh-i-Safr-us-Sa'âdat*. A commentary on the Sûfic work *Safr-us-Sa'âdat*, by 'Abd-ul-Haqq Dihlawî. An autograph copy, dated A.H. 1033.

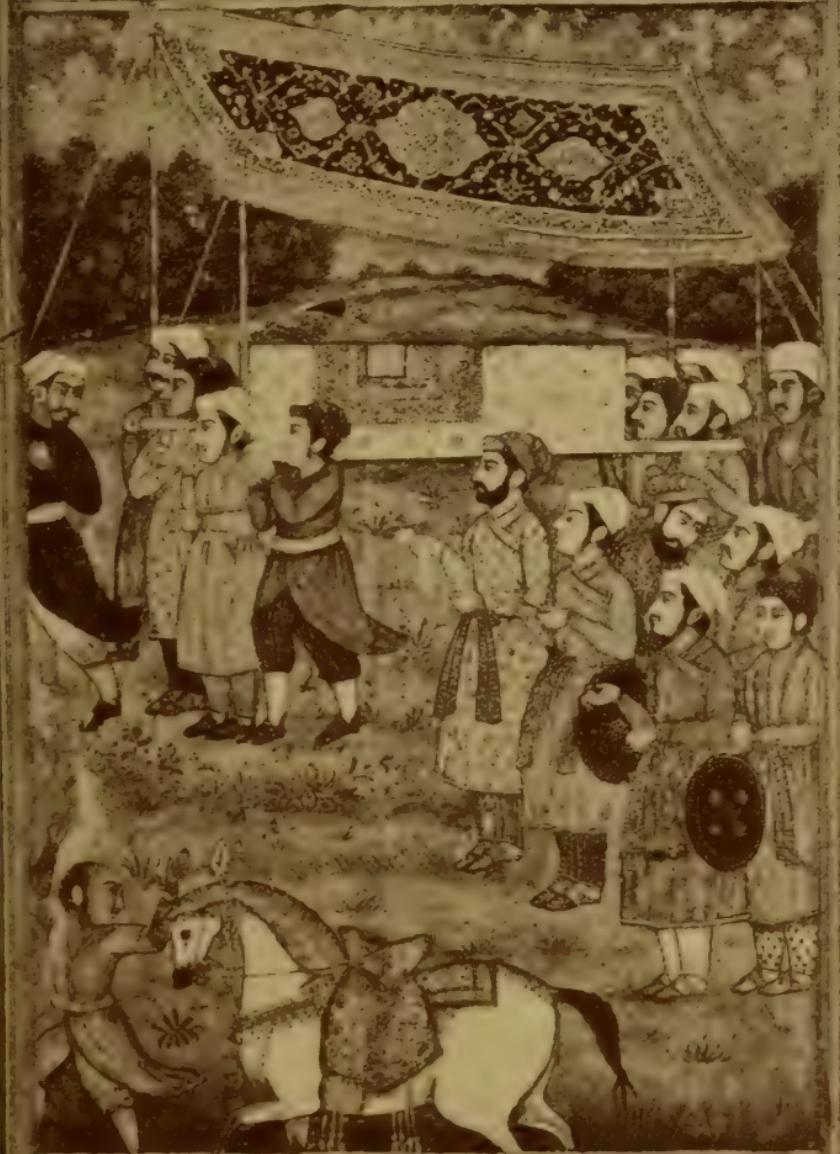
124. *Tarjumah-i-Arba'în*. A collection of seven treatises on theology, Sûfism, etc., by 'Abd-ul-Haqq Dihlawî, revised and collated by him with his autograph note on the fly-leaf.

رسانه از سر برخیار و بدرا آن از محل سنگ مهر حافظ شفاف و رعیت اکبر شد لبیت شاهزاده لک دوست
برده بست سال آن یا میم رسیده مام تی شام از سر دشنه سفیده مع حادف بر قوی طبله داره و تی اشای



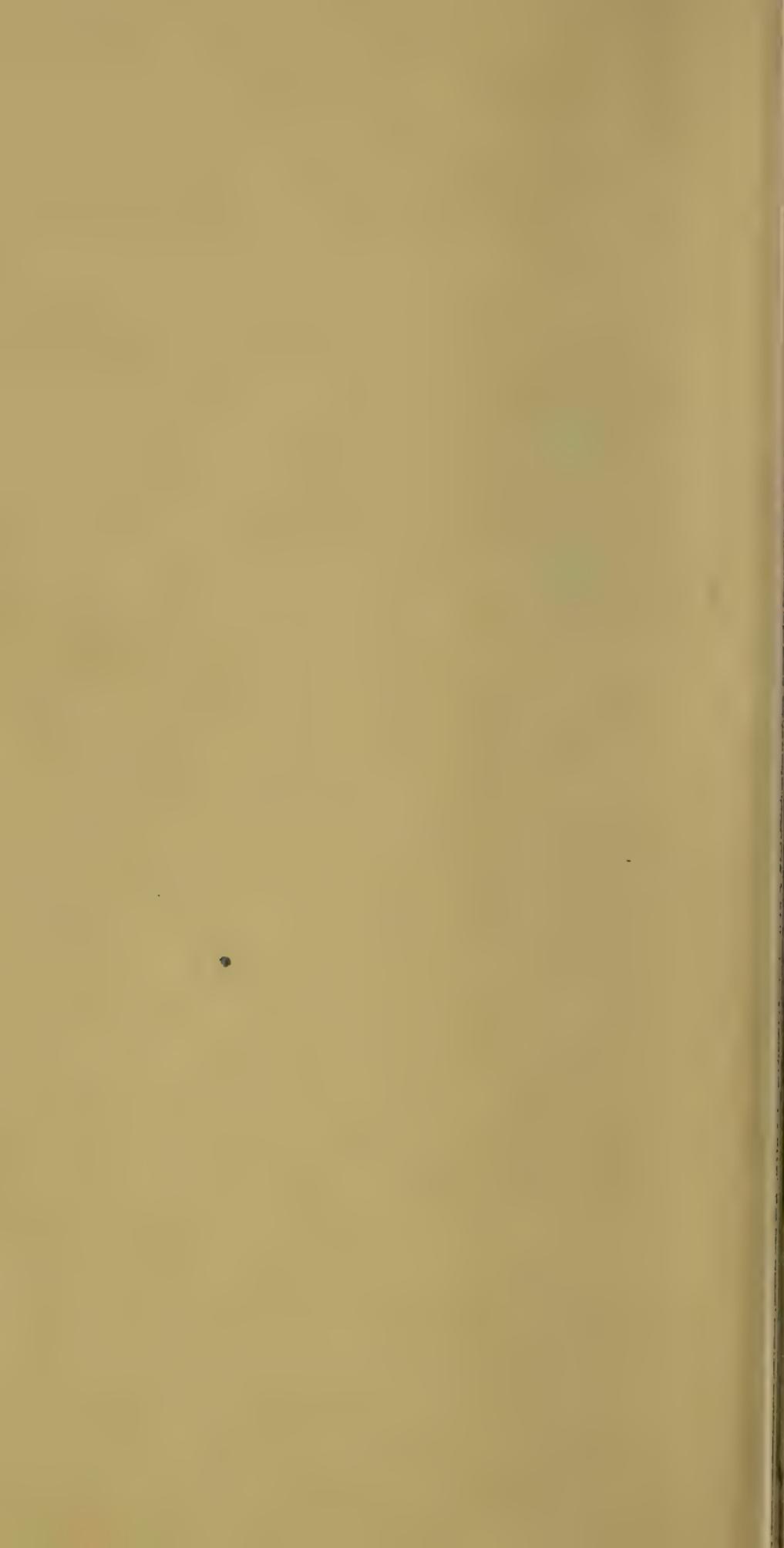
THE REMAINS OF THE GREAT EMPEROR

ساز و قدر مقدار سقف و صد از ان که مای سیلند و سخت و حوصله از ترمه سی از تراحت
ساخته اند بستگی سیکار اید و باستاده و قوع آن در گلشن قردومن سیب برگشاد و دیای عرب نموده



جات هری سی بختها الاهه است و از مایت فیض کشی و دلکشای فشا مفع از ای ساخت
صفایه وی زمین کشیم فلک زار بسم و زایده نای کار و زکار است و در این ساخت

SHAH JAHAN BEING CARRIED TO THE TAJ.



A LIST OF ARABIC MANUSCRIPTS IN THE
ORIENTAL PUBLIC LIBRARY AT PATNA,
INCLUDING RARE AND BEAUTIFUL AUTO-
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A.

QIR'AT, OR VARIOUS READINGS AND
ORTHOGRAPHY OF THE QUR'ÂN.

1. *At-Taisîr-fî-Qirat*. A work on the various readings of the Qur'ân, by Abû 'Ummar bin Sa'îd-ad-Dâni (d. A.H. 444 = A.D. 1053). The present copy is dated A.H. 845. The chapter headings are in gold, and it has gold stops. It is on creamy paper with a gold and blue frontispiece recording that it was written by Ahmed bin Husain bin 'Ali, the Imâm of the Madrasah Mansûriyah of Egypt, for the Royal Library of one of the Mameluke Sultans of the Fort, Sultan Zâhir Jakmak (A.H. 842 = A.D. 1438-A.H. 857 = A.D. 1453).

2. *At-Tahdîb-fîl-Qîrat*. A work on the various readings of the Qur'ân by the same (A.H. 444 = A.D. 1053). The work is rare, only one copy of the work is mentioned as being in the Library of St. Sophia at Stambul. Written in good Naskh, dated A.H. 726. [It is a humble little volume in appearance, written on coarse yellow paper, without embellishments, and has evidently been much used. It has many marginal comments.]

3. *Al-Khil-an-Nasîh*, a treatise on Qîrat by Ibrâhîm al Ja'bârî, the well-known author and scholar who died in A.H. 732 = A.D. 1332. The present copy bears an autograph sanad dated A.H. 726 granted by the author to his pupil Shihabuddin Ahmad al Ba'lî (d. A.H. 747 = A.D. 1347), the scribe of the present treatise. [It is a very small pocket volume, whose value resides in the autograph.]

TAFSÎR—COMMENTARIES ON THE QUR'ÂN.

1. *Al-Majâz-fî-al-Qur'ân*. A commentary on the Qur'ân, by 'Izzuddin 'Abdassalâm (d. A.H. 660 = A.D. 1262). The present copy dated A.H. 687 was compared with the original copy by the scribe himself. The work is rare; only one copy of it being mentioned in the British Museum Catalogue.

2. *Sharh-u-al-Tawilat*. A commentary on Maturidi's (d. A.H. 333 = A.D. 944) work *Tâwîlât*,

a theological commentary on the Qur'ân. [The only one written from the Hanifite standpoint,] by Abû Bakar Muhammed bin Ahmad as-Samarqandî, a scholar of the sixth century A.H. The work is not mentioned in any catalogue. The present copy is not dated, but a note dated A.H. 631, on the title-page, suggests that it was written before A.H. 631.

3. Al-Itqân, a commentary on the Qur'ân by Jalâladdîn as-Suyûtî (d. A.H. 911=A.D. 1505). The work has been repeatedly printed, but this copy dated A.H. 915 is of special value, having been transcribed by Muhammed bin 'Ali Ad Da'ûdî (d. A.H. 945=A.D. 1338), a pupil of the author.

HADÎS=TRADITIONS.

1. Al-Mulkhkhas. An abstract of the Musned Hadîs from Imam Mâlik's work on Hadîs (Muwaṭṭa') (d. A.H. 176=A.D. 795) by Abû 'I Hasen 'Ali bin Muhammed bin Khâlaf (d. A.H. 403=A.D. 1012). The author was blind and his friends and pupils helped him in its composition. The work is very rare, not being mentioned in any catalogue; the present copy dated A.H. 628 belonged to the Madrasah Sultâniyah Kâmiliyah of Egypt, and is written in beautiful Naskh.

2. An Nukat-aż-Ziraf. A work believed to be unique on Hadîs by Shihâbaddin bin Hajar al-'Asqalânî (d. A.H. 852=A.D. 1449). The present copy, yellow and worm-eaten, dated

A.H. 857, was partly transcribed by the author's pupil Muhammed bin Fahd-al-Makki (d. A.H. 858 =A.D. 1480).

3. Sharh-u-Muqaddimah, a commentary on Ibn Salâh's (d. A.H. 643 =A.D. 1245) Muqaddimah, a work on the science of tradition by 'Abdarrahîm al 'Irâqî, a well-known author who died in A.H. 806 =A.D. 1404. The present copy was corrected by the author's son, Ahmed bin 'Abdarrahîm.

PHILOSOPHY.

1. Al Ishârât—a philosophical treatise by Abû 'Abdallah bin Sîna (d. A.H. 428 =A.D. 1036). The work, with its commentary by Nasîraddin at-Tûsi (d. A.H. 672 =A.D. 1273), is repeatedly printed, but the present copy, which is of the work itself, dated A.H. 526, is of value as having been compared four times with the text of the autograph commentary by Tûsi.

2. Hikmat al-'Ain—a work on metaphysics and physics by 'Alî bin Muhammed al Qazwînî (d. A.H. 672 =A.D. 1273). For its commentary see Rieu 726. The present copy dated A.H. 723 was written for the Library of 'Imâdaddin, a noble of Damascus, who died in A.H. 757 =A.D. 1355.

ASTRONOMY.

1. Nihâya-al Idrâk. A work on astronomy by Nasîraddin at-Tûsi (d. A.H. 672 =A.D. 1273).

This copy was compared in A.H. 690 with the autograph copy by Muhammed bin Mas'ûd ash-Shirâzî (d. A.H. 710=A.D. 1312), a well-known author and pupil of Nasîraddin at-Tûsî.

LOGIC.

1. At Tajrîd-fi-al-Manṭiq, by Nasîraddin at-Tûsî (d. A.H. 672=A.D. 1273) with its commentary by Hilli (d. A.H. 726=A.D. 1325). A rare work on logic, only one copy being mentioned in the British Museum Hand Lists. The present volume belonged to Wajid Ali Shah, the last King of Oudh.

2. Al-Qustas-fi-al-Manṭiq, by Shamsuddin Muhammed bin Ashraf, a scholar of the seventh century A.H. A rare work on logic, only one copy of which is mentioned as being in Berlin. The copy bears a sanad dated A.H. 716 granted by Muhammed bin Muhammed bin Yousuf az-Zangi to his pupil Yahyâ bin 'Ali, both scholars of the eighth century A.H.

ASTROLOGY.

1. Najm-al-'Ulûm, a work on astrology by Iby as Sayyid Ash Sharaf on astrology, of the time of 'Ali 'Âdil Shah of Bijapur (A.H. 965-987=A.D. 1557-1589). The author in the preface says that he composed the present work for 'Ali 'Âdil Shah. The work is unique, not being mentioned in any catalogue. The king's name is written in gold.

MATHEMATICS.

1. *Ġunyat al Hisâb*, an unique work on mathematics, by 'Alî bin Ṣabat, a mathematician of the sixth century A.H. The present copy dated A.H. 786 bears the seal of Qutub Shah of Golcondah.

SUFISM.

1. *Kitâb-fi-at-Taṣawuf*. A work on Sufism, believed to be unique, by Bishr-Hâfi, an eminent Sufi who died in Baghdad A.H. 227=A.D. 841. The copy is dated A.H. 483.

2. *Ar-Risalat-al-Qushairiyah*. A work on Sufism by 'Abd-al-Karîm-al-Qushairi (d. A.H. 465 =A.D. 1074). This work has been printed, but the present copy dated A.H. 438 and written in the author's lifetime, is the oldest volume in the Library. [It is a large volume, very handsomely written on brown paper, with bold black chapter headings and quotations from the Koran in red.]

ETHICS.

3. *Mawârid-al-Kilam*. A work on ethics by Faiḍî, the friend of Akbar. All words which necessitate the use of dots have been eliminated from this composition. It bears an autograph note on the title-page in which Faiḍî says that he presented the present work to Ahmad bin Muhammed of Yaman.

4. *Jawami-al-Kilam*. An autograph copy of the work on ethics by 'Alî bin Husâmaddin, a well-known Indian Sufi and traditionist who in A.H. 953 left India for Mecca where he permanently settled and died in A.H. 975 = A.D. 1567.

GENERAL HISTORY.

1. An incomplete volume of *Mirat az Zaman*, a work on general history from Adam to the author's time in 40 volumes, by Yûsuf bin Qizugli (d. A.H. 654 = A.D. 1255). The present volume relates to the prophet Muhammed. It is not dated, but apparently appertains to the eighth century A.H. No complete copy of the work is known to exist. [The writer describes the creation of the Universe—the Heavens, the Zodiac, and the Stars, before he settles down to mundane affairs.]

HISTORY OF THE PROPHET.

1. *Râs-U-Mâl an Nadîm*, a rare work on the history of the Prophet and Caliphs by Abûl' 'Abbâs Ahmad bin 'Ali bin Bâna. It is believed to be unique.

2. *Al-Mawâhib-al-Ladunniyah*, a work on the history of the prophet by Ahmad bin Muhammed bin Khaṭîb-al-Qustâlânni (d. A.H. 923 = A.D. 1517). The work has been repeatedly printed, but the present is believed to be an autograph copy.

HISTORY OF ALEXANDRIA.

1. *Kitab-al-Ilmâm*, a history of Alexandria by Muhammad bin Qasim al Mâlikî al Iskandarânî, who died after A.H. 770. The author, after touching upon events connected with Alexandria from the time of the Islamic conquest, gives space to the description of events accruing between 760 and 770 A.H. The work is rare, only one copy of it being mentioned as at Berlin.

LOCAL BIOGRAPHY.

1. *Ta'rikh-U-Ibn-i-'Askîr*, a biographical work with notices of eminent persons of Damascus by Abu-al-Qâsim bin Asakir (d. A.H. 571 = A.D. 1176). The entire work is in no less than 80 volumes, of which two are in the Library, viz. :

Vol. I., which contains the names under the letter *ain*, and Vol. II., which contains the names under the letter *mim*. No complete copy of the work is mentioned in any Library. These two volumes bear the notes of the scholars who studied the work under the author in 563 A.H.

BIOGRAPHY OF TRADITIONISTS.

1. *Tahdib-al-Kamal*. A biographical work dealing with the accounts of the traditionists, by Jamal Uddin Abu-al-Hajjâj bin 'Abdarrahmân al Mizzi (d. A.H. 742 = A.D. 1314). The entire

work is in thirteen volumes. The present volume deals with the names under the letter *mim*, and in A.H. 718 it was compared with the autograph copy, in the presence of the author by Muḥammad bin Ibrāhīm al-Muhandis, one of the teachers of Dahabī (d. A.H. 740 = A.D. 1348).

SUFI BIOGRAPHY.

1. *Ikhtiyâr-ar-Rafiq*. A work dealing with the biographical notices of eminent Sufis by Ahmād bin Salāmah-al-Maqdīsī (d. A.H. 769 = A.D. 1377). The work is unique, and is not mentioned in any catalogue.

There is a complete set of biographical works dealing with the lives of the followers of the Humbali school founded by Imām Ahmād bin Hūmāl (d. A.H. 241 = A.D. 847) from A.H. 241 to A.H. 1295. This Library alone possesses the complete set.

1. *Tabaqat-al-Hamabila*, by Abu Yala Muḥammad bin Muḥammad bin Ḥusain (d. A.H. 526 = A.D. 1131) from A.H. 241 to A.H. 512. The present very correct copy is dated A.H. 636. The work is very rare, and only one copy of it is mentioned as being in the Buhār Library attached to the Imperial Library at Calcutta. But that copy is apparently dated the thirteenth century A.H.

2. Continuation of the above work by Abdarrahman bin Rajab (d. A.H. 795 = A.D. 1393). Two copies of the work are mentioned in Brock.

3 Continuation of the above by Muḥammad bin 'Ali an Najdi, a scholar of the thirteenth century A.H. (from A.H. 758 to A.H. 1295). No copy of the work is mentioned in any catalogue.

B.

ORTHOGRAPHY AND VARIOUS READINGS OF THE QUR'ĀN.

1. *Al Ḥujjah*, by Abu 'Alī al-Fārisī (d. A.H. 377 = A.D. 979), in two volumes. Dated apparently 5th century A.H. Rare.
2. *Al-'Uyûn*, by Abû Ṭâhir Ismâ'îl al Muqrî (d. A.H. 455 = A.D. 1063). Dated A.H. 652. Rare.
3. *Sharḥ ush Shatibiyah*, by 'Abdullah bin Muḥammad bin Ḥasan al Fâsî (d. A.H. 656 = A.D. 1258). Dated A.H. 669. Rare.
4. *Al Mustanîr*, by Abû Ṭâhir Aḥmad bin 'Alî al Bağdâdî (d. A.H. 496 = A.D. 1104). Dated A.H. 7th century.
5. *Al 'Iqd-ul-Li'âlî*, by Abû Hayyân Muḥammad bin Yûsuf al Andalusî (d. A.H. 745 = A.D. 1345). Dated A.H. 716. Rare.
6. *An Nukat-ul-Amâlî*, by Abu Hayyan Muḥammad bin Yûsuf al Andalusî (d. A.H. 745 = A.D. 1345). Dated A.H. 716. Rare.
7. *An Nuzhat*, by Ibrâhîm bin 'Umar al Ja'barî (d. A.H. 732 = A.D. 1332). Dated A.H. 716.
8. *Al Tahdîb*, by Abû'umar bin Sa'îd ad Dâni (d. A.H. 444 = A.D. 1053). Dated A.H. 726. (No. 163.) Rare.

9. *Ibrâz-ul-Ma'âni*, by Abû Ahmad 'Abdurrahmân bin Ismâ'il (d. A.H. 665 = A.D. 1267). Dated A.H. 778.

10. *Muştalah-ul-Ishârât*, Abul Baqa 'Ali bin 'Usmân (d. A.H. 801 = A.D. 1398). Dated A.H. 787. Rare.

11. *Al Wasîlah*, by 'Alamuddîn 'Ali bin Muhammâd-as-Sakhâwî (d. A.H. 643 = A.D. 1245). Dated A.H. 807.

12. *At-Taisîr*, by 'Abû 'Umar bin Sa'îd ad-Dâni (d. A.H. 444 = A.D. 1053). Neat and beautiful copy, dated A.H. 848.

13. *Al Hidâyah-ilâ-Tâhqîq-ir-Riwâyah*, by 'Afifuddin al-'Adnânî, a scholar of the eleventh century A.H. Autograph copy dated A.H. 1052.

COMMENTARIES ON THE QUR'ÂN.

14. *Nuzhat al Qulûb*, by Muhammâd bin 'Umar-as Sajistani (d. A.H. 330 = A.D. 932). Dated A.H. 569.

15. *Al Majaz*, by 'Izzuddîn bin 'Abdusslâm (d. A.H. 660 = A.D. 1262), in two vols. Dated A.H. 687.

16. *Al Tibyân Fi 'Irâb al Qur'ân*, by 'Abdullah al 'Ukburi (d. A.H. 614 = A.D. 1217). Dated apparently A.H. 7th century. Rare.

17. *Sharh ut Tâwilât*, by Abu Muhammâd bin Ahmad-as Samarqandi (d. A.H. 540 = A.D. 1146). Dated A.H. 7th century apparently. Rare.

18. *Al Burhân fi Tawjîh Tashâbuh al Qur'ân*,

by Mu^{hammad} bin Hamza (who died after A.H. 500 = A.D. 1106). Dated A.H. 747.

19. Al Hâshiyah 'Alâ al Kashshâf, by Tîbî (d. A.H. 743 = A.D. 1322). Dated A.H. 767.

20. Al Kashshâf, by Ma^{hmud} bin 'Umar az Zamakhsharî (d. A.H. 528 = A.D. 1134). Dated A.H. 834. Neat and beautiful copy dated A.H. 834.

21. At Tidkâr, by Mu^{hammad} bin Ahmad al Qarṭabî (d. A.H. 668 = A.D. 1269). Dated A.H. 840.

22. At Tibyân fi Âdâbe Hamalati-al Qu'rân, by Mu^{hi}'uddîn an Nawawî. (d. A.H. 676 = A.D. 1278). Dated A.H. 847.

23. Kashf Asrâr al Bayân, by Mu^{hammad} bin Hasan al Biqâ'i, a scholar of the ninth century A.H. Autograph copy.

24. Haqâiq as Salamî by Abu 'Abdurrahmân bin Mu^{hammad} (d. A.H. 412 = A.D. 1021). Dated A.H. 9th century.

25. Al Itqân, by Jalâluddin 'Abdurrahmân bin Abi Bakr as Suyûtî (d. A.H. 911 = A.D. 1505). Dated A.H. 915.

26. Ad Durr an Nażîm by Ibn Khashshâb (who died after A.H. 650 = A.D. 1252). Dated A.H. 991. Neat and beautiful copy.

27. Al Jâmi'-ul Aḥkâm al Qur'ân, by Mu^{hammad} bin Ahmad al Qarṭabi (d. A.H. 668 = A.D. 1269). Dated apparently 10th century A.H. Rare.

28. Aḥkâm al Qur'ân, by Abû Bakr Ahmad al Jaṣṣâṣ (d. A.H. 370 = A.D. 880). Dated A.H. 1136. Rare.

29. *Bayân al Burhân*, by 'Abdul-'Azim bin Ahmâd (d. A.H. 654 = A.D. 1256). Dated 11th century A.H. Rare.

30. *Jawâhir al Bihâr*, by Ahmad bin Muhammad, a scholar of the twelfth century A.H. Autograph copy.

TRADITION.

31. *As Sunan* by *Nasa'î* (d. A.H. 303 = A.D. 915). Dated A.H. before 541.

32. *Al Jâmi'* by *Turmudî* (d. A.H. 279 = A.D. 892). Dated A.H. 572.

33. *As Sunan* by *Abu Dâ'ûd* (d. A.H. 275 = A.D. 888). Dated A.H. before 584.

34. *Al Jâmi' uş Sahîh* by *Muslim* (d. A.H. 261 = A.D. 875). Dated A.H. before 586.

35. *Al Askhiyâ* by *Darquṭnî* (d. A.H. 485 = A.D. 1094). Dated A.H. 6th century apparently. Rare.

36. *Al Kifâyah* by *Khaṭîb al Bağdâdî* (d. A.H. 463 = A.D. 1072). Dated the 6th century A.H. apparently. Rare.

37. *Sharḥu Ma'ânî il Âşâr* by *Abû Ja'far Al Ṭahâvi* (d. A.H. 321 = A.D. 933). Dated A.H. 6th century apparently.

38. *Mushkil ul Ḥadîṣ* by *Abû Bakar Muhammâd bin Hasan bin Fûrak* (d. A.H. 406 = A.D. 1015). Dated A.H. 607. Rare.

39. *Al Mulâkhkhaṣ* by *Abû'l Hasan 'Ali bin Muhammed bin Khalaf* (d. A.H. 403 = A.D. 1012). Beautiful copy. Dated A.H. 628.

40. *Al Musnad* by Imâm Ahmad bin Hambal (d. A.H. 241 = A.D. 855). Dated A.H. before 633.

41. *Al Muqaddimah* by Ibn Salâh (d. A.H. 643 = A.D. 1246). Dated A.H. 638.

42. *Sharh ul Muslim* by Muhibbuddin an Nawawi (d. A.H. 676 = A.D. 1278). Dated A.H. 683.

43. *Shawâhid ul Tawdîh* by Jayâni (d. A.H. 672 = A.D. 1273). Dated A.H. 691.

44. *Al Musnad* by Abû Da'ûd Tayâlsî (d. A.H. 204 = A.D. 820). Dated A.H. 7th century.

45. *Al Mashîkhat* by Abû'l Hasan bin Ahmad al Maqdisi (d. A.H. 690 = A.D. 1291). Dated A.H. 7th century. Rare.

46. *Kitab-ul Firdaus* by Abu Shûjâ' (d. A.H. 609 = A.D. 1115). Dated 7th century.

47. *Sharh us sunnah* by Bağawî (d. A.H. 516 = A.D. 1122). Dated A.H. 7th century.

48. *Al Ilmâm* by Ibn Daqîq (d. A.H. 702 = A.D. 1301). Dated A.H. 715.

49. *Sharh u Ibn Mâjah* by Muğlaşî (d. A.H. 762 = A.D. 1361). Autograph copy dated A.H. 732. Rare.

50. *Al I'tibâr* by Hâzîmî (d. A.H. 584 = A.D. 1200). Dated A.H. 732. Rare.

51. *Miṣbâh us sunnah* by Bağwî (d. A.H. 516 = A.D. 1122). Dated A.H. 786.

52. *Jâmi' ul 'ulûm* by Ibn Rajab (d. A.H. 795 = A.D. 1393). Dated A.H. 790.

53. *Riyâd ul Afhâm* by Fakîhanî (d. A.H. 710 = A.D. 1308). Dated A.H. 792. Rare.

54. *Sharh ul Alfiyah* by 'Abdur Rahmân bin Husain Iraqi (d. A.H. 806 = A.D. 1404). Dated A.H. 801.

55. *Al Arba'in* by Şihâbuddîn Ibn Hajar (d. A.H. 852 = A.D. 1449). Dated A.H. **836**. Rare.

56. *Al Arba'in* by Ahmad bin 'Ali bin Bakr al Hambalî (d. A.H. 840 = A.D. 1437). Autograph copy dated A.H. **837**. Rare.

57. *Jâmi'-ul-uşûl* by Ibn Asîr (d. A.H. 606 = A.D. 1209), in two volumes. Neat and beautiful copy dated A.H. 842-43. A very useful work not printed.

58. *Al Qaul al Musaddad* by Ibn Hajar (d. A.H. 852 = A.D. 1449). Dated A.H. **848**.

59. *An Nukit uż żirâf* by Ibn Hajar (d. A.H. 852 = A.D. 1449). Dated A.H. **850**. Rare.

60. *Al Maqâṣid al Hassnah* by Şâmsuddîn as Skhâwi (d. A.H. 902 = A.D. 1496). Dated A.H. **972**.

61. *Al Jâmi' uş şâhîh* by Muhammed bin Ismâ'il al Bukhari (d. A.H. 256 = A.D. 870), in three volumes. A very neat and beautiful copy dated A.H. **911**.

JURISPRUDENCE.

62. *Mukhtaşar an Nihaya* by 'Abdullah bin Muhammed bin Hibtaullah bin Abu 'Aşrûn (d. A.H. 585 = A.D. 1189). Autograph copy dated A.H. **565**. Rare.

63. *Sharh Az Ziyâdât* by Fakhruddîn Husain bin Manşûr bin Mahmûd Qâdî Khân (d. A.H. 592 = A.D. 1195). Dated A.H. **604**.

64. *Istiqlâ ul Muhaddab* by Diyâ'u'ddîn Abû 'Umar 'Uşmân al Marânî (d. A.H. 602 = A.D. 1205). Dated A.H. **654**. Rare.

65. *Ar Rauḍah* by Muḥī'uddīn an Nawawī (d. A.H. 676 = A.D. 1278). Dated A.H. 689.

66. *Mukhtaṣar ul uṣūl* by Jamāluddīn Abū 'Umar 'Uṣmān bin 'Umar bin Ḥājib (d. A.H. 642 = A.D. 1244). Dated apparently 7th century A.H.

67. *Al Ḥāwī al Kabīr* by Abul Ḥasan 'Alī bin Muḥammad al Marwardī (d. A.H. 450 = A.D. 1058). Dated apparently 7th century A.H.

68. *Kīfāyat at Tanbīh* by Aḥmad Abū ar Raf'āh (d. A.H. 710 = A.D. 1310). Dated A.H. 708.

69. *Al Khizānat ul Akmal* by Yūsuf bin 'Alī bin Muḥammad al Jurjānī, a legist of the 6th century, dated A.H. 712.

70. *Sharh ul Ḥāwī* by 'Alā'uddīn 'Alī bin Ismā'īl al Qūnawī (d. A.H. 727 = A.D. 1326). Dated A.H. 738.

71. *Al Iqlīd* by Tājuddīn 'Abdurrahmān bin Ibrāhīm (d. A.H. 690 = A.D. 1291). Dated apparently before A.H. 742.

72. *Tuhfatul Muḥtāj* by 'Umar bin 'Alī bin Aḥmad bin Muḥammad al Ansārī, commonly called Abu al Mulaqqin (d. A.H. 804 = A.D. 1401). Autograph copy dated A.H. 753.

73. *Al Haqā'iq al Manzūmah*, by Maḥmūd bin Muḥamad al Lulūi (d. A.H. 627 = A.D. 1229). Dated A.H. 770.

74. *At Takmīl* by Faḍlullāh bin Mas'ūd, a scholar of the 7th century A.H. Dated A.H. 772. Rare.

75. *Majma'ul Bahraīn* by Ibn Sā'atī (d. A.H. 694 = A.D. 1294). Dated A.H. 772.

76. *Sharā'i ul Islām* by Ḥilli (d. A.H. 676 = A.D. 1277), in two volumes. Dated A.H. 772.

77. Sharh ut Tambîh by Muhammâd bin Bahâdur bin 'Abdullah uz Zarkashî (d. A.H. 794 = A.D. 1398). Dated A.H. 776.

78. Al Anwâr li Âmâl Lil Abrâr by Jamaluddîn Yûsuf bin Ibrâhîm ash Shâf'âî (d. A.H. 799 = A.D. 1395). Dated A.H. 776.

79. Al Jâmi' aş Sağır by Imâm Muhammâd (d. A.H. 181 = A.D. 804). A neat and beautiful copy dated A.H. 783.

80. Al Muntakhab by Husâmuddîn Mahmûd bin Muhammâd (d. A.H. 644 = A.D. 1246). Dated A.H. 789.

81. Al Maḥṣṣal fi uṣ'ûl al fiqh by Fakhruddîn ar Râzî (d. A.H. 606 = A.D. 1209). Dated apparently A.H. 8th century.

82. Kanz ud Daqâ'iq by Nasafî (d. A.H. 710 = A.D. 1310). Neat and beautiful copy dated apparently A.H. 8th century.

83. Al Tahqîq by 'Abdul 'Azîz (d. A.H. 730 = A.D. 1330). Dated A.H. 801.

84. Taqrîr al Fawâ'id by Ibn Rajab (d. A.H. 795 = A.D. 1393). Dated A.H. 809. Rare.

85. Al Mukhtâr by Majduddîn al Mauṣalî (d. A.H. 672 = A.D. 1273). Neat and beautiful copy dated A.H. 853.

86. Al Fâth-ul Qadîr by Ibn Humâm (d. A.H. 861 = A.D. 1456). Dated A.H. 854.

87. Sharh-ul Mukhtaṣar al uṣûl by Qâdi 'Azduddîn (d. A.H. 756 = A.D. 1355). Dated A.H. 860.

88. Sharh-ul-Mukhtaṣâr by Sulaimân bin Aḥmad bin Zakaraya, a scholar of the 7th century A.H. Dated 9th century apparently.

89. Sharh al Mnâr by 'Abdullaṭif bin Firishta, a scholar of 9th century A.H. Dated 921. Rare.

90. Al Tahbîr by 'Alâ'uddîn al Mardâwi (d. A.H. 885 = A.D. 1477). Dated A.H. 924. Rare.

91. Ifâdât al Anwâr by Muhammad 'Alâ'uddîn, a scholar of the 11th century A.H. Autograph copy dated A.H. 1054.

THEOLOGY.

92. Shifâ'ul Asqâm, by Taqiuddin as Subkî (d. A.H. 756 = A.D. 1355). Dated A.H. before 740.

93. Matâli' al Anzâr, by Mahmûd al Isfahânî (d. A.H. 749 = A.D. 1348). Dated A.H. 740.

94. Sharh ut Tawâli', by 'Abdullah bin Muhammad al 'Ibrî (d. A.H. 743 = A.D. 1341). Dated A.H. 772. Rare.

95. Al Mufâşsal, by Qazwînî (d. A.H. 675 = A.D. 1273). Dated A.H. 8th century apparently. Rare.

96. Minhâj us Sunnah, by Ibn Taimiyah (d. A.H. 728 = A.D. 1337). Dated A.H. 811.

97. Ar Radd ul Wâfi, by Abû 'Abdullah Muhammad bin 'Alî bin Abi Bakr ash Shafî'i (d. A.H. 842 = A.D. 1438). Dated A.H. 865.

98. Sharh ul Mawâqif, by Sayyid Sharîf al Jurjânî (d. A.H. 816 = A.D. 1413). Dated A.H. 968.

99. Al Hâshîya 'Alâ Sharh it Tajrîd, by Muhaqqiq ad Dawwânî (d. A.H. 907 = A.D. 1501). Dated A.H. 974.

100. 'Umdat ul 'Aqâ'id, by Abul Barakat 'Abdullah bin Aḥmad an Nasafî (d. A.H. 710 = A.D. 1310). Dated A.H. 981.

101. Al Ḥâshîyah 'Alâ al Qadîmah, by Mirzâ Jân Shîrâzî (d. A.H. 994 = A.D. 1586). Dated A.H. 982.

SUFISM.

102. Ar Risalah, by Abdul Karîm al Qushairî (d. A.H. 460 = A.D. 1067). Dated A.H. 438.

103. Kitab fi at Taswuf, by Bîshîr Hâfi (d. A.H. 227 = A.D. 842). Dated A.H. 483. Unique work.

104. Quwwat al Qulûb, by Abu Ṭâlib Hârisî (d. A.H. 386 = A.D. 997). Dated A.H. 501.

105. Kitab uṣ Sabr, by Hâris bin Asad (d. A.H. 243 = A.D. 857). Dated A.H. 621. A rare work. The Library possesses only the three last folios.

106. Al Muqabasat, by Ibn Ḥayyân Tawhidî, (d. A.H. 400 = A.D. 1009). Dated A.H. 7th century apparently.

107. Riyâd as Ṣâlihîn, by Muhibbuddîn an Nawawî (d. A.H. 676 = A.D. 1278). Dated A.H. 705.

108. Al 'Aqlat-ul Mustawfizah, by Muhibbuddîn Al Ḥârîbî (d. A.H. 638 = A.D. 1240). Dated A.H. 773. Rare.

109. Kitab al Kunh, by Muhibbuddîn al 'Arabî (d. A.H. 638 = A.D. 1240). Dated 8th century A.H. apparently. Rare.

110. Ḥall-ur-Rumûz, by Ḥarâim al Maqdîsî,

who died in A.H. 7th century. Dated A.H. 839. Rare.

111. *Manâzil us Sâi'rîn*, by Abû Ismâ'il al Anṣârî (d. A.H. 481 = A.D. 1088). Dated A.H. 839.

112. *Sharh-u-Fuṣûṣ al Ḥikam*, by 'Abdurrahmân al Jâmî (d. A.H. 898 = A.D. 1520). Autograph copy dated A.H. 896.

113. *Ādâbul Murîdîn*, by Abû an Najîb as Saharwardî (d. A.H. 573 = A.D. 1179). Dated A.H. 888.

ETHICS.

114. *Kitab-ut Tawwâbîn*, by Muwaffî-Quddîn (d. A.H. 620 = A.D. 1223). Dated A.H. 7th century apparently. Rare.

115. *Al Fâkhr al Munîr*, by Lakhâmî, a scholar of the 7th century A.H. Autograph copy. Rare.

116. *Mawâ'iz ul Abrâr*, by Baibars al Munshûrî (d. A.H. 725 = A.D. 1325). Dated A.H. 738.

117. *Kitab-ul Laṭâ'if*, by Ibn Rajab (d. A.H. 795 = A.D. 1393). Dated A.H. 840. Rare.

118. *Al Qawl ul Bâdî*, by Sakhâwî (d. A.H. 902 = A.D. 1497). Dated A.H. 866.

119. *Qama' un Nufûs*, by Taqiuddin (d. A.H. 829 = A.D. 1426). Dated A.H. 887.

120. *Jawâhir ul Iqdain*, by 'Abdullah al Husanî (d. A.H. 911 = A.D. 1505). Dated A.H. 897.

121. *Jawâmi' ul Kilam*, by 'Ali Muttaqî (d. A.H. 975 = A.D. 1568). Autograph copy.

122. *Mawarid ul Kilam*, by Fâidî (d. A.H. 1004 = A.D. 1594). Dated before A.H. 1004.

PHILOSOPHY.

123. Al Ishārat, by 'Abdullah bin Sīnā (d. A.H. 428 = A.D. 1037). Dated A.H. 520.

124. Sharh ul Ishārāt, by Imam Fakhruddīn ar Rāzī (d. A.H. 606 = A.D. 1209). Dated A.H. apparently 7th century.

125. Sharh ut Tāwilāt, by Ibn Kawīurrah (d. A.H. 676 = A.D. 1278), in two vols. Dated A.H. 7th century apparently.

126. Hikmat ul 'Ain, by Qazwīnī (d. A.H. 675 = 1276 A.D.). Dated A.H. 732.

127. Sharh-u-Hayākil an Nūr, by Jalaluddīn ad Dawwānī (d. A.H. 908). Dated A.H. 917.

LOGIC.

128. Al Qustās, by Shamsuddīn as Samarqandi, a scholar of the 7th century A.H. Dated A.H. 716. Rare.

129. Sharh ul Qustās, by the same Shamsuddīn as Samarqandi. Dated A.H. 9th century. Rare.

130. Al Jawhar an Naḍīd (Sharh ut Tajrīd), by Hillī (d. A.H. 726). Dated A.H. 10th century. Rare.

MATHEMATICS.

131. Ġunyat ul Hisāb, by 'Ali bin Sabat, who died in the sixth century A.D. Dated A.H. 786. Rare.

132. Sharh ul Muqni, by Ibn Haim (d. A.H. 815 = A.D. 1512). Dated A.H. 810. Rare.

133. Asar al Qawaiid, by Kamaluddin al Farsi, a scholar of the 8th century A.H. Dated A.H. 981. Rare.

134. Sharh ust Shamsyls, by Abu Ishaq Abdullah, a scholar of the 10th century A.H. Autograph copy dated 963. Rare.

ASTRONOMY.

135. Nihayat-ul-Idrak, by Nasiruddin-at-Tusi (d. A.H. 672 = A.D. 1273). Dated A.H. 609.

136. Sharh ut Tadkirah, by Sayyid Sharif al Jurjani (d. A.H. 816 = A.D. 1413). Dated A.H. 842.

ASTROLOGY.

137. Al Mudkhal, by Abul Hasan Kushiyar, an astrologer of the 4th century A.H. Dated A.H. 871.

138. Al Mudkhal, by Abu Mashar al Balakh (d. A.H. 272 = A.D. 885). Dated A.H. 9th century.

139. Najm-ul-ul-ulum, by Ibn Sayyid Sharif, an astrologer of the 10th century A.H. Dated the 10th century. Rare.

MEDICINE.

140. Kitâbul Hashâish, a revised and improved translation from the Greek into Arabic, by

Ḥusain bin Ibrâhîm at Ṭabarî, an author of the third century A.H. Dated 5th century A.H.

141. Tadkiratul Kuhhâlin, by 'Alî bin 'Isa, who died after A.H. 400 = A.D. 1004. Dated A.H. 550.

142. Kitab-ut Taṣrîf, by Zahrâwî (d. A.H. 404 = A.D. 1013), Maqala 30th. Dated A.H. 584.

143. Fragment of Kitabul Qâñûn, by Abû 'Ali-al-Ḥusain bin 'Abdullâh bin Sîna (d. A.H. 428 = A.D. 1037). Dated A.H. 627.

144. Sharhul Qâñûn, by Abû Ishâq as Salâmi (d. A.H. 618 = A.D. 1221). Dated A.H. 679. Rare.

145. Al Jâmi', by Ibn Baiyâṭâr (d. A.H. 647 = 1328 A.D.). Dated A.H. 689.

146. Kitâb-ul Khail wal Bayṭarah, by Naṣirud-din Muḥammad bin Ya'qûb, who died about A.D. 900. Dated A.H. 753. Rare.

147. Qarâbâdîn at Qalansi, by Badruddin al Qalânsî, a scholar of the seventh century A.H. Dated A.H. 782. Rare.

148. Kitâb-ul Mušhajjar, by Abû Zakariya Yuḥannâ (d. A.H. 243 = A.D. 857). Dated apparently 8th century A.H. Rare.

149. Sharh-ul Fusûl-il Aba Qaraṭ, by 'Alâ'ud-dîn al Qarshî (d. A.H. 687 = A.D. 1288). Dated A.H. 890.

150. Kitâb-ul Ağdiyah, by Abû Zaid Ḥusain bin Ishâq (d. A.H. 260 = A.D. 873). Dated A.H. 914. Rare.

151. Kan-zul Fawâ'i'd, by Abû Zaid mentioned above, dated A.H. 914. Bound with the Kitab-ul Ağdiyah.

152. Kitab-ul Aqwâl-il-Kâfiyah, by Al Malik-ul Mujâhid 'Alî bin Dâ'ûd, the fifth of the

Rasulids of Yaman (A.H. 721-64 = A.D. 1321-63).
Dated 992. Rare.

153. *Kitab-ul Manṣūrī*, by Abū Muḥammad Zakariya ar Rāzi (d. A.H. 320 = A.D. 932). Dated A.H. 10th century.

154. *Kitab fi al Wabā'*, by Qustā bin lūqā, who flourished at the end of the fourth century A.H. Dated A.H. 1053. Rare.

155. *Kitab fi Hifz aş şīḥat*, by Qustā bin lūqā, mentioned above. Dated apparently 11th century A.H. Rare.

156. *Kitab Man La Yahḍarah-uṭ Ṭabīb*, by Zakariya Rāzī (d. A.H. 311 = A.D. 923). Dated apparently 11th century A.H. (No. 2170.)

157. *Sharh-ul Kulliyāt al Qānūn*, in two vols., by Sadīduddin al Gāzārūnī, a scholar of the eighth century A.H. Dated A.H. 1102. Rare.

158. *Dastūr ul-Ajāy'ib*, by Dā'ūd Anṭākī (d. A.H. 1008 = A.D. 1599). Dated apparently A.H. 12th century. Rare.

159. *Kitabu Talwih-iṭ Ṭibb*, by Fakharuddin al Khujandī, an author of the eighth century A.H. Dated A.H. 1312.

160. *Kitab u Tadbīr il Ḥabālī*, by Abū 'Abbās Aḥmad bin Muḥammad (d. A.H. 380 = A.D. 990). Dated apparently 13th century A.H. Rare.

NATURAL HISTORY.

161. *Kitab-ul Ahjār*, by 'Uṭārid bin Mahmūd al Ḥāsib, an author of the third century A.H. Dated apparently 7th century A.H. Rare.

162. *Azhâr-ul Afkâr*, by *Abû'l 'Abbâs Ahmad bin Yusuf at Tifashi* (d. A.H. 651 = A.D. 1253). Dated A.H. 839.

163. *Hayat-ul Hayawân*, by *Kamâluddin ad Damâri* (d. A.H. 808 = A.D. 1405). Dated A.H. 839.

HISTORY.

164. *Wasilat-ul Muta'abidîn*, by *'Umar bin Muhammâd al Mauşalî*, a scholar of the 6th century. Six vols. out of eleven. Dated apparently 6th century A.H. Rare.

165. *Dalâil un Nabbawat*, by *Hâfiż Abu Na'im* (d. A.H. 430 = A.D. 1037). Dated A.H. 602.

166. *Kitab-ul Ilmâm*, by *Muhammâd bin Qâsim an Nuwairî*, a scholar of the eighth century A.H. Dated apparently 8th century A.H. Rare.

167. *Mir'ât-uz Zamân*, by *Yûsuf Sibt-u Ibni Jauzî* (d. A.H. 654 = A.D. 1256). One vol. out of thirteen. Dated apparently 8th century A.H. Rare.

168. *Mukhtaşar Mir'ât uz Zamân*, by an author of the eighth century A.H. Dated 8th century apparently. Rare.

169. *Kitab-ul Mi'râj*, by *Abûl Qâsim-al Qushâirî* (d. A.H. 460 = A.D. 1067). Dated 880 A.H. Rare.

170. *Al Mukhtaşar min Sirati Sayyid il Bashâr*, by *'Abdul Mu'min ad Dimyâti* (d. A.H. 705 = A.D. 1305), the Fifth Part out of five parts. Dated A.H. 887. Rare.

171. *Al Bidâyah*, by *Ibn Kaşîr ad Demîshqî*

(d. A.H. 774=A.D. 1376). One vol. out of ten vols. Dated A.H. 892.

172. *Almawahîb ul Ladunyyah*, by *Qusṭûlânî* (d. A.H. 923=A.D. 1573). Autograph copy dated A.H. 898.

173. *Mir'ât ul Janân*, by *Yâfi'i* (d. A.H. 768=A.D. 1369). Dated 9th century A.H.

174. *Jamharat-ul Ansâb*, by *Abû Muhammad 'Alî al Fâsi* (d. A.H. 456=A.D. 1064). Dated 9th century A.H. Rare.

175. *Tarikh Salâtin Âli 'Uşmân*, by an anonymous author of the 10th century A.H. Dated A.H. 927. Rare.

176. *Bahjat-ul Mahâfl*, by *Abu Zakaria al 'Âmirî* (d. A.H. 893=A.D. 1487). Dated A.H. 932.

177. *Rauḍ ul Manâzîr*, by *Muhibbuddîn* (d. A.H. 815=A.D. 1412). Dated A.H. 992.

178. *Tadkirat ul Khawaṣ-ul Ummat*, by *Sibt Ibn al Jauzi* (d. A.H. 654=A.D. 1256). Dated A.H. 1070. Rare.

179. *Râsu Malin Nadîm*, by *Abû'l Abbâs Ahmad bin 'Ali bin bâna*, an author of the fifth century A.H. Dated apparently 11th century A.H. Rare.

180. *Iqd-ul Jumman*, by *Badruddîn al 'Aini* (d. A.H. 855=A.D. 1451). Vol. II. out of six vols. Dated A.H. 1143.

BIOGRAPHY.

181. A Fragment of a biographical work dealing with the traditionists, dated 5th century A.H.

182. Ta'rikh-u Ibn 'Asâkir, by Ibn 'Asâkir (d. A.H. 571 = A.D. 1175), two vols. out of eighty vols. Dated A.H. 614.

183. Tabaqât-ul Hanâbilah, by Abû Ya'la (d. A.H. 526 = A.D. 1131). Dated A.H. 637.

184. Usd-ul Gabah, by 'Izzuddîn al Jazârî (d. A.H. 630 = A.D. 1232). One vol. Dated A.H. 693.

185. Al kâmil, by 'Abdul Gâni (d. A.H. 600 = A.D. 1203). Dated A.H. 7th century.

186. Tahdîb-ul Kamâl, by Mizzî (d. A.H. 742 = A.D. 1321). One vol. out of thirteen vols. Dated A.H. 718.

187. Al Kâshif, by Dahabî (d. A.H. 748 = A.D. 1327). Dated A.H. 732.

188. Muntakhab-u Tahdîb il Asmâ' wal lugât, by Ibrâhîm ad Dar'â, a scholar of the eighth century. Dated A.H. 8th century.

189. Tabṣîr ul Muntabih, by Ibn Ḥajar (d. A.H. 852 = A.D. 1448). Dated A.H. 841.

190. Buğyat ul 'Ulamâ', by Sakhâwî (d. A.H. 900 = A.D. 1494). Dated A.H. 894.

191. Al Iṣâbah, by Ibn Ḥajar (d. A.H. 852 = A.D. 1448). A beautiful copy dated 9th century A.H.

192. Ikhtiyar-ur Rafiq, by Ahîmad bin Salâmat (d. A.H. 769 = A.D. 1367). Dated A.H. 913.

193. Mukhtasar-u Kitâbi Wafiyat ul 'Âyân, by Muhammâd bin Nâji, a scholar of the ninth century A.H. Dated A.H. 999.

194. Dastur-ul 'ilâm, by Jamâluddîn at Tûsî (d. A.H. 891 = A.D. 1485). Dated 1122. Rare.

195. *Nukat-ul Ḥumyān*, by Ṣlāḥuddīn as-Safadī (d. A.H. 764 = A.D. 1362). Dated A.H. 1223.

196. *Ṭabaqāt-ul Mufassirīn*, by Muḥammad bin ‘Alī Ad Dā’ūdī (d. A.H. 945 = A.D. 1338). Dated A.H. 1293. Rare.

197. *Ṭabaqāt ul Hanābilāh*, by Ibn Rajab (d. A.H. 795 = A.D. 1392), in two vols. Dated A.H. 1297. Rare.

198. *Ṭabaqāt ul Ḥanābilah*, by Muḥammad bin ‘Abdullah an Najdī, a scholar of the thirteenth century A.H. Rare.

199. *Tâj uṭ Ṭabaqāt*, by Amîn bin Muḥammad aş-Ṣâlihî, a scholar of the thirteenth century A.H. In twenty-two vols. from A.H. 1-13th century. Dated A.H. 13th century. Rare.

200. *Rafa’ul Iṣr*, by Ibn Ḥajar (d. A.H. 852 = A.D. 1448). Dated A.H. 1310. Rare.

GRAMMAR.

201. *Sharḥ ul Jumāl*, by an anonymous author. Dated A.H. 575.

202. *Al Īdāh*, by Abû ‘Alī Ḥusain al Fârisî (d. A.H. 377 = A.D. 979). Dated A.H. 599. Rare.

203. *Sharḥ ul luma’*, by ‘Ukburî (d. A.H. 616 = A.D. 1219). Dated A.H. 611. Rare.

204. *Al luma’*, by Ibn Jinnî (d. A.H. 393 = A.D. 1002). Dated A.H. 620.

205. *Al Īdāh Sharḥ ul Mufaṣṣal*, by Ibn Ḥâjîb (d. A.H. 646 = A.D. 1244). Dated A.H. 672. Rare.

206. Al Mahṣūl Sharḥ ul Fuṣūl, by Ḥusain Bağdādī (d. A.H. 681 = A.D. 1282). Dated A.H. 674.

207. Buğyat ul Āmal, by Abū Ja'far Aḥmad bin Yūsuf bin 'Alī (d. A.H. 691 = A.D. 1292). Dated A.H. 690. Rare.

208. Sharḥul Kāfiah, by Jamāluddīn Jayānī (d. A.H. 672 = A.D. 1273). Dated A.H. 716.

209. Al Muqrib, by Ibn 'Uṣfūr (d. A.H. 663 = A.D. 1264). Dated A.H. 752.

210. Sharḥul Lubāb, by Quṭubuddīn Muḥammad bin Ma'sūd, a scholar of the seventh century A.H. Dated A.H. 757.

211. Sharḥ ul Kāfiah, by Raḍī, who compiled the work in A.H. 683 = A.D. 1284. In three vols. Dated A.H. 822. 'Ainī (d. A.H. 855 = A.D. 1451), a well-known author, is the scribe of the present commentary.

RHETORIC.

212. Al Jāmi' al Kabīr, by Ibn Aṣīr Jazārī (d. A.H. 638 = A.D. 1240). Dated A.H. 7th century. Rare.

213. Miftāḥ ul 'ulūm, by Sakkāki (d. A.H. 626 = A.D. 1229). Dated A.H. 722.

214. Al Miṣbāh, by Jamāluddīn al Jayānī (d. A.H. 672 = A.D. 1273). Dated A.H. 732. Rare.

215. Al Muṭawwal, by Sa'duddīn Taftāzānī (d. A.H. 791 = A.D. 1288). Dated A.H. 749.

216. Al Tibyān, by Ṭibī (d. A.H. 743 = A.D. 1322). Dated A.H. 8th century. Rare.

217. Al Ḥāshya 'Alā al Muṭawwal, by Sayyid Sharīf (d. A.H. 816 = A.D. 1413). Dated A.H. 854.

218. *Al Hâshyâ 'Alâ Muṭaw-wal*, by Ḥusain bin Muḥammad (d. A.H. 886 = A.D. 1481). Dated A.H. 962.

219. *Al Hashyâ 'Alâ al Muṭawwal*, by Niẓāmuddîn 'Uṣmân (d. A.H. 901 = A.D. 1495). Dated A.H. 967.

LEXICOGRAPHY.

220. *Tahdîb-ul Luğ-at*, by Abû Mansûr Muḥammad bin Ahmad Azharî (d. A.H. 370 = A.D. 980). Two vols. out of nine vols. Dated A.H. 6th century. Rare.

221. *Aş-Sihâh*, by Abû Naṣar Jauhri (d. A.H. 393 = A.D. 1002). Dated A.H. 632.

222. *Kitâb-uş Sifât*, by Abû 'Abdullâh Muḥammad bin 'Isâ (d. A.H. 620 = A.D. 1223). Dated A.H. 648. Rare.

223. *Al Jama'-u Bain Al Garîbain*, by Abû 'Ubaid Aḥmad Al Haravî (d. A.H. 401). Dated A.H. 667. Rare.

224. *Al Muqaddmah*, by *Zamakhsharî* (d. A.H. 538 = A.D. 1143). Dated A.H. 676.

225. *Al Hilya*, by Muḥammad bin 'Alî bin Kâmil, a scholar of the seventh century A.H. Dated A.H. 697.

226. *Nazâmul Garib*, by 'Isâ bin Ibrâhîm (d. A.H. 480 = A.D. 1087). Dated A.H. 7th century A.H.

227. *Fiqh-ul Luğat*, by Abû Mansûr 'Abdul Malik bin Muḥammad (d. A.H. 385 = A.D. 995). Dated 8th century A.H.

228. *Dastur-al Gawwâş*, by Ḥarîrî (d. A.H. 516 = A.D. 1122). Dated A.H. 890.

229. *Shamsul 'Ulûm*, by Nishwân bin Sa'îd (d. A.H. 573 = A.D. 1170). Dated A.H. 1083.

230. *Al Jamharah*, by Ibn Duraid (d. A.H. 321 = A.D. 932). Dated 9th century A.H.

LITERATURE.

231. *Al Maşal Us Sâ'ir*, by Diy'auddîn Ibn Asîr al Jazari (d. A.H. 637 = A.D. 1239), in two vols. Dated A.H. 628.

232. *Al Muqâmât*, by Ḥarîrî (d. A.H. 516 = A.D. 1122). Dated A.H. 630.

233. *Sharh-ul Himmasah*, by Abû 'Alî al Mazruqî (d. A.H. 421 = A.D. 1030). Dated A.H. 678.

234. *Sharhul Muqamat*, by Mâzharuddîn, a scholar of the seventh century A.H. Dated A.H. 680.

235. *Sharh-ul Mua'lliaqât*, by Ibn Nuhhâs an Nahwî (d. A.H. 838 = A.D. 1424). Dated A.H. 7th century.

236. *Nasîm-us Sabâ'*, by Badruddin al Ḥalabî (d. A.H. 779 = A.D. 1308). Dated A.H. 795.

237. *Diwân Abî Wardî*, by Abû Wardî (d. A.H. 749 = A.D. 1329). Dated A.H. 8th century.

238. *Sharhul Nahj il Balağah*, by Kamâluddin al Buhrâ'ni (d. A.H. 679 = A.D. 1284). Dated A.H. 8th century.

239. *Alkawâkib ad Durriyah*, by Sharafuddîn al Busîrî (d. A.H. 694 = A.D. 1295). Beautiful copy dated A.H. 8th century.

240. *Al Muqamât Ul Jazariyah*, by Saduddin al Jazari, a scholar of the eighth century A.H. Dated 8th century A.H.

241. *Nahjul Balağah*, by Abû'l Hasan Al-Razi (d. A.H. 395 = A.D. 971). Dated A.H. 8th century. Beautiful copy.

242. *Anwar ur Rabbi*, by an anonymous author. Dated A.H. 8th century.

243. *Salwan ul Muṭâ'*, by Shamsuddin aş Saqalî (d. A.H. 565 = A.D. 1170). Dated A.H. 842.

244. *Diwan-u Abial 'Ula*, by Abul 'Ulla (d. A.H. 449 = A.D. 1057). Dated A.H. 849.

245. *Al Hashîya 'Ala Qasidat il Burdâ*, by Zarkashî (d. A.H. 794 = A.D. 1392). Dated A.H. 856.

246. *Anwarul 'Uqûl* (commonly called *Divan Ali*), arranged by Quṭubuddin ar Râwandî. Beautiful copy, dated A.H. 858.

247. *Nuzhat un-Nufûs*, by 'Ali bin Sudûn, who died about A.H. 840 = A.D. 1407). Dated A.H. 863.

248. *Marâṭ'i ul-Gazlân*, by Muhammad bin Hasan (d. A.H. 859 = A.D. 1454). Dated A.H. 887.

249. *Uqalaul Majâmîn*, by Hasan bin Muhammad (d. A.H. 406 = A.D. 1015). Dated A.H. 9th century.

250. *Diwan-ul Wafai*, by 'Alî bin Muhammad al Wafai (d. A.H. 807 = A.D. 1405). Dated 9th century.

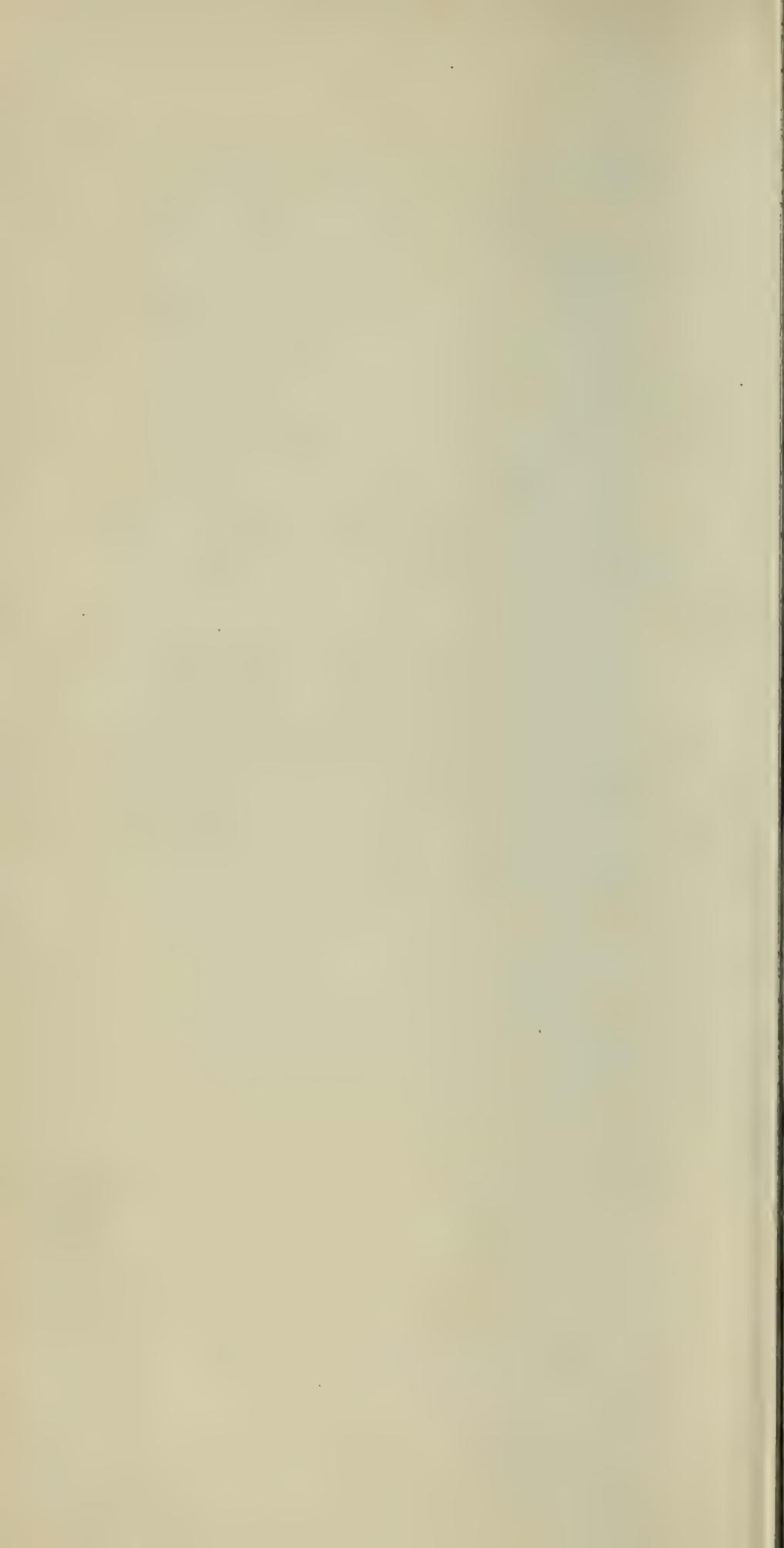
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PHILOLOGY : (a) LEXICOGRAPHY.

1. *Adabu'l-Kâtib*, by 'Abdullâh b. Qutaiba (d. A.H. 276 = A.D. 889). An apparently old and thoroughly reliable copy ; fully vocalised.
2. *Kitâb-u'l-Jamharah*, by Muḥammad b. Duraid (d. A.H. 321 = A.D. 934), old and reliable ; fully vocalised.
3. *Tahdîb-u'l-Luğah*, by Muḥammad b. Aḥmad-al-Azharî (d. A.H. 370 = A.D. 980), incomplete copy, but apparently very old. Fully vocalised.
4. *Kitâbu'l-Ğaribain fi'l Qur'ân wa'l-Hadîth*, by Aḥmad b. Muḥammad-al-Harawî (d. A.H. 401 = A.D. 906), very good copy.
5. *Shamsul-'Ulûm*, by Nashwân b. Sa'îd al-Ḥimyârî (d. A.H. 573 = A.D. 1117), a good copy. This work should be published.
6. *Diyâ'-u'l-Hulûm*, by Muḥammad b. Nashwân. This, with the following, forms a complete set for an edition of No. 5.
7. *Lawâmi' u'n-Nujûm*. Author unknown.

(b) GRAMMAR.

8. *Kitâbu'l-Khaṣâ' is fi'n Nahw*, by Abu'l-Fath 'Uthmân b. Jinnî (d. A.H. 392 = A.D. 1002). Very good copy, worth publishing.



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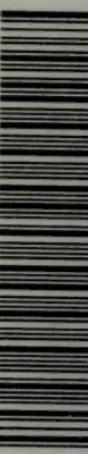
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